AN ANSVVERE TO A SVPPLICATORIE EPISTLE, OF G. T. FOR THE PRETENDED CATHOLIQVES: WRITTEN TO THE right honorable Lordes of her Maieſties priuie Counſell.

By WATER TRAVERS *Miniſter of the word of God.*

Rom. 13. 4.

If thou do euill, feare: for he beareth not the ſworde for naught: for he is the miniſter of God to take vengeance on him that doth euill.

Apoc. 19. 20. 21.

But the Beaſt was taken, and with him the falſe Prophet that wrought myracles before him. Wherby he deceiued them that receiued the Beaſts marke, and them that worſhipped his image. Theſe were aliue caſt into a lake of fire, burning with brimſtone.

And the remnant were ſlaine with the ſworde of him that ſitteth vpon the horſe, which commeth out of his mouth, and all the foules were filled with their fleſh.

BIBLIOTHECA BODLEIANA

Imprinted at London by Thomas Vautroullier for Toby Smith, 1583.

AN ANSVVERE TO A POPISH TREATISE, TOVCHING THE PERSECVTION of Catholiques in England, written to the R. H. LL. of her Maiesties priuie Counsell.

The Preface to the R. H. LL. of the Counsell.

WHEREAS (Right Honorable) the reformation of those which refuse to serue God with vs in such holy exercises of religion as for this purpose are established amongest vs, hath bene carefully sought, by some punishment of their obstinacie, according to the good lawes prouided in this behalfe: there are which complaine of this moderate seueritie, and both vnfitly and vndutifully terme it by the hatefull and odious name of persecution.

Of which ſorte, one hath written a whole treatiſe of this matter, by way of an Epiſtle to his friende, which he entituleth, *of the perſecution of Catholiques in Englande*. In which diſcourſe, the Author is not afraide, to offer moſt ſhamefull wronge to many faithfull officers of her Maieſties iuſtice, charging them with rigorous and cruell dealing, who haue ſoberly and temperatly caried themſelues, in the execution of ſuch lawes vpon them, as their ill meritte had worthiely made them ſubiect vnto. By which bolde ſlaunders, he giueth himſelfe occaſion, ſo to complaine and crie out of the perſecution of Catholiques in Englande; as if God had not ſet ouer vs & them, a gracious Ladie, of famous renoume for mildeneſſe and clemency (who ſeeketh onely by a reaſonable correction to winne them to obedience, firſt to almightie God, and then to her lawfull authoritie) but rather ſome cruell *Nero*, or perſecuting *Diocletian*, that deſired nothing, but their deſtruction & their blood. Which complaint, notwithſtanding it cā not be vnknowen to any that liue in this ſtate, to be moſt vniuſt, and vntrue: yet hath there ſtept vp an other (as he woulde

ſeeme to be) an abetter, and an auoucher, of that moſt ſlaunderous libell: yea a tranſlator, a printer, and a publiſher of it vnto others. Who herein hath worſe prouided for the credit of their vntruth, then his authour had done before him. For, the firſt cunningly put his large ſpeach into the boſome of his fellow, as ready, as it ſeemeth, to be abuſed, as he was willing to deceiue him, hauing the credulitie of his frinde, & the ſecrecy of his writing, to cõceale ſome part of his offence. But this tranſlator, by printing and publiſhing of it, and namely in our Engliſh tongue, hath laid them both open to the iuſt reprouſe and condemnation of all the readers. For what Engliſh man will not nowe condemne them both, for falſe witneſſes againſt the Church of God, and their owne countrie, when they ſhall reade or heare them, in ſo many things, to be ſo fowly defamed, contrary to the knowledge of all the land. But eſpecially, I meruaile with what face he coulde once offer to preſent it, to the reuerend ſenate of your moſt honorable chãber. For howſoeuer he might flatter himſelfe, to be able to make ſome of the people affected to his cauſe, and dwelling farre from theſe

parts, to beleeue some peece of his slaũders: yet could he neuer be in any hope, so to abuse your H H: who, of your own knowledge & vnderstãding, are able to conuict him of so many vntruthes. Which notwithstanding, this Author, fearing no rebuke nor shame for it (as speaking out of a vaut or from vnder a mask by concealing of his name) hath imboldned him selfe, to offer it, euen vnto your Honours, with an other discourse of his owne, which he entituleth an Epistle to the Counsell. The substance of which his Epistle & treatise is, that the cause of our pretẽded Catholiques is such, as it deserueth not the extremities which (vpon the credit belike of his Author) he complaineth to be vsed against them, but rather is worthy to be well intreated, if for the time, it may not haue all the honour he esteemeth to belong vnto it. Of which two epistles, the one being written in latine to a friende, concerning this pretended persecution of Catholiques in Englande, hath bene alreadie sufficiently aunswered by that reuerend Father M. *Doctor Humfry* in his late booke of *Iesuitisme*, or of the practises of the Church of *Rome*. The other, remaining yet vnaunswered

ſwered, I was moued by ſome frindes to the cauſe to take paines to make aunſwere to it. Which, at the firſt, I confeſſe I was loath to take vpon me, notwithſtanding I ſaw the great aduauntage I ſhould haue of mine aduerſarie, in the maintenance of a moſt holy and honorable quarell. For, cõſidering ſo many excellent wittes, and ſo well able to deale in theſe caſes, to ſit quietlie at their bookes, or peaceably to edifie the Church by preaching of the Goſpell, (whether it be that they feare the diuerſe euents of writing, by reaſon of the exquiſite iudgementes of the learned, and the bitter malice of the enemie: or that they eſteme it vnprofitable for the Church to leaue or ſlack their other worthy labours, to ſtriue with a contentious aduerſary that will neuer be ſatisfied) me thought their example was a good preſidẽt for him to follow, that commeth ſo farre behinde ſo many of thẽ in all ſufficiencie for this purpoſe. But eſpecially I was willing to haue withdrawen my ſelfe, for the reuerence I moſt worthily haue of the graue ſentences of your HH. which I ſaw I could not eſcape, dealing in a matter wherof your honorable table is ſeaſed already. For knowing mine owne

weakenes, I iustly feared to beginne my simple practise of this kinde of pleading, in so high and honorable a Court, and before such Iudges, whose wisedomes can so easily discouer any of those, which come before them. But when on the other side, I set before me, the price of the cause, which we struie for, the qualitie of my vocation and calling, the most vnworthy slaunders wherewith the enemy chargeth the sacred truth of God, and the lawfull authoritie of this land: I could not see that any of the former reasons ought so farre to preuaile with me as to withdraw me frō a seruice so holy, so dutifull, and so necessary as I iudged this to be. For, as for the examples of such as like not to deale in these publick causes, I sawe there were also many contrary presidentes, and that of many whorthy men, who in like times had stood in the gap & in the breach against the enemie. Moreouer, I considered this our time to be like that, wherof we read in the book of Nehemie, wherein because of the often and hot charges of these Samaritanes, enuying the raising vp againe of the newe Ierusalem, out of the ruines wherin they had ioy to see it, we are constrayned so to builde it

Nehe. 4. 16 17.

as we may ſtand alſo ready armed to make head againſt the enemie, and to beate him backe when he ſhall aſſaile vs. Which becauſe the learned will ſee to be no matter of game and ſtriuing for the golden penne, but a neceſſarye ſeruice of God and his Church, I hope they wil be ſatisfied better, with that which may be ſure for defence, then faire for ſhewe. But chiflie this is my hope of all your HH., both for the graue wiſedome God hath endued you with, and for the accuſtomed fauour, you are wont to ſhew to all ſuch, as to their power do endeuour faithfullie to ſerue the Lorde. As for the enemie, I knowe in deede his malice is bitter, and his pen foule and ſhamefull. For ſo both others of them, and eſpeciallie the defendant of the late cenſure hath notoriouſly teſtified, in his wicked ſlaunders, of as worthie men, as the ſunne hath ſeene anie in this age of their profeſsion. But ſeing it lieth not in vs to make them modeſt, and that we are called in good & ill report, yea in life & death to ſerue God & his church; I willingly commit anye iniury that may be done me, by them for this cauſe, to him, to whom the puniſhment therof appertaineth. Who (as *Enoch* prophecied long *Iude epiſt.*

agoe) commeth with thousandes of his Saincts, to do iustice vpon them all, and to reproue those which are wicked amongest them, of all the deeds which they haue wickedly committed, and of all the harde speeches, which vngodly sinners haue spoken against him. Wherefore being satisfied for these doubts, and knowing no other sufficient cause to the contrarie, I haue thought this defence to be my most bounden duty to almightie God, to her most excellent Ma. to your HH. and to this whole state and church. Therfore I haue resolued by your LL. good fauour (seeing no man else so long time hath vndertaken to deale with this Plaintife) to maintaine against him to my small power, the glorie of God, in the iust defence of his truth, and the honor of the authority I haue named, in their most lawfull proceedinges against such as vntruly are called Catholiques. Thus hauing before your HH. most humblye rendred some reason of this my doing, I come now to ioyne with mine aduersary.

The aunswere.

The effect of this authors purpose, (as he

he him ſelfe declareth in the beginning of his booke, and hath bene touched before) in preſenting your LL. with the Epiſtle entituled of the perſecution in England: and with this treatiſe of his owne, is to complaine of intollerable extremities vſed againſt the pretended Catholikes, for their onely conſcience ſake as he affirmeth: and alſo to become ſuter to your Honoures in behalfe of their cauſe, that if for the time it may not be receaued, as he thinketh it worthie: yet at the leaſt it may not be ſo hardly intreated, as he woulde make the world beleue it hath bin hitherto. Which their cauſe being not of the thinges of this life wherin reaſon and diſcourſe maie trie and diſcerne, but of religion: he ought to haue taken his reaſons to perſwade the religion he would maintaine to be good, out of the holy and ſacred bookes of the canonicall ſcriptures. For of theſe we reade that 2. Tim. 3. 17
they are able to make vs wiſe vnto ſaluatiõ through the faith that is in Chriſt Ieſus: & as the Apoſtle addeth in the ſame place they are giuen by inſpiration from God to furniſh vs, and to make vs fully able, to inſtruct in that which is truth, and to conuict whatſoeuer agreeth not with it. Therefore

as in question of mettall the touch stone is called for, to shew the good, and to discouer the badde: so should he haue touched with this true and onely touch, both our mettal & his, that, that which is base or fine in either religion, might haue bene discerned. In doubtfull controuersies in the law, they were commanded to repaire vnto the hie Priest, into whose brest the Lord had
Exo. 28.30 put *Vrim* & *Thũmim*, wherby he was able to giue answer in al causes. Christ is our hy Priest, & the holy scriptur as being the wisdõ of God to be reuealed to vs, the *Vrim* & *Thũmim*, wherby we are answered, as by oracle frõ God, in al our cõtrouersies. Therfore in this most waightie cause, counsell ought to haue bin sought for there, where the brest of Christ is opẽ vnto vs, & where a perfecter light, then that of *Vrim* and *Thũmim*, shineth to our most safe direction. But this Author, that we may know by the te-
Esa. 8.9.10 stimony of the prophet *Esay*, that ther is no spark of true light in him, leaueth the Law & the testimonie, & seketh to humane reason as to a cunning enchantres: & as Saul to
1. Sa. 28.11. Heb. 4.12 seeke aunswere, he goeth from the liuing
Ephes. 2.1 vnto the dead: for the worde of God is liuing, and the sonnes of men are born dead in their

in their sinnes. But let vs se his reasons, such as they are, and how soeuer he would flie the saymasters furnace & the suttle weight, yet, because we know there is no other certaine way to try what goodnes it may be of that he bringeth, we must make an assay of it by the fire of the Lords altar, & weigh euery thing by the weights of his sanctuary.

The reasons he bringeth are principally two, wherof the one is of the punishment layed vpon them, and the other of the cause wherin they stand. He toucheth brieflie two other reasons, which are of lesse moment, and rather of complement and circumstance, then of any great waight or substace in this question, which are of the person, & of the end. For if it fal out (as by Gods grace I vndertake to shew) that the punishment, and the cause, is such as that these falslie named Catholiks are dealt with in iusstice, & that mitigated with great moderatiõ & clemencie: then do these withall receaue their answer. Yet somthing I wil answer particularly to these reasõs, & first to that which is takẽ of the persõs of those who ar punished

Reasons vrged to persuade fauor towards the Roman Catholiques.

The first reason answered.

In this he alleadgeth that *they are of our owvne bloud and Nation, and borne subiectes of the land.* Wherein what doth he pleade for them, that may not be with as

as in queſtion of mettall the touch ſtone is called for, to ſhew the good, and to diſcouer the badde: ſo ſhould he haue touched with this true and onely touch, both our mettal & his, that, that which is baſe or fine in either religion, might haue bene diſcerned. In doubtfull controuerſies in the law, they were commanded to repaire vnto the hie Prieſt, into whoſe breſt the Lord had
Exo. 28.30 put *Vrim* & *Thũmim*, wherby he was able to giue anſwer in al cauſes. Chriſt is our hy Prieſt, & the holy ſcriptur as being the wiſdõ of God to be reuealed to vs, the *Vrim* & *Thũmim*, wherby we are anſwered, as by oracle frõ God, in al our cõtrouerſies. Therfore in this moſt waightie cauſe, counſell ought to haue bin ſought for there, where the breſt of Chriſt is opẽ vnto vs, & where a perfecter light, then that of *Vrim* and *Thũmim*, ſhineth to our moſt ſafe direction. But this Author, that we may know by the te-
Eſa.8.9.10 ſtimony of the prophet *Eſay*, that ther is no ſpark of true light in him, leaueth the Law & the teſtimonie, & ſeketh to humane reaſon as to a cunning enchantres: & as Saul to
1.Sa.28.11. Heb.4.12 Epheſ.2.1 ſeeke aunſwere, he goeth from the liuing vnto the dead: for the worde of God is liuing, and the ſonnes of men are born dead in their

in their sinnes. But let vs se his reasons, such as they are, and how soeuer he would flie the saymasters furnace & the suttle weight, yet, because we know there is no other certaine way to try what goodnes it may be of that he bringeth, we must make an assay of it by the fire of the Lords altar, & weigh euery thing by the weights of his sanctuary.

Reasons vsed to perswade fauour towards the Roman Catholiques.

The reasons he bringeth are principally two, wherof the one is of the punishment layed vpon them, and the other of the cause wherin they stand. He toucheth brieflie two other reasons, which are of lesse moment, and rather of complement and circūstance, then of any great waight or substāce in this question, which are of the person, & of the end. For if it fal out (as by Gods grace I vndertake to shew) that the punishment, and the cause, is such as that these falslie named Catholiks are dealt with in iustice, & that mitigated with great moderatiō & clemencie: then do these withall receaue their answer. Yet somthing I wil answer particularly to these reasōs, & first to that which is takē of the persōs of those who ar punished

The first reason answered.

In this he alleadgeth that *they are of our owne bloud and Nation, and borne subiectes of the land.* Wherein what doth he pleade for them, that may not be with as

good reason brought for all malefactours which the law doth punish. For to whom doth the lawe chiefly extende, but to the borne subiectes of this land, and such as are naturalized and enfranchised amongest vs. Therefore, if this proofe were good, whie they ought not to be dealt with according to law, then may all the prisons be discharged, & euery malefactor, hath by his birth, a sealed pardon for all crimes that he may commit. But he addeth they are not onely *subiectes, but also duetifull and honest*. This dependeth vppon the triall of their cause, which the law according to all righteouse iustice hauing condemned, as worthie such punishment it layeth vpon them: His priuate, and vniust clearing of them, for good and obedient, yea (*readie to die at her Maiesties feete, & for your HH.*) can not be sufficient. Which testimonie, would to God it might be truely geuen to them all. Then surely there woulde be more hope to reclaime them to obedience vnto God, & to her Highnesse. But notwithstanding it be true, that there are a nũber of those which are misled in their ignorance to the liking of superstition, otherwise duetifull, at the least in outward shew hitherto: yet the vn-

found

found and trayterous heartes of a number alſo, haue bene diſcouered in the rebelliõs in the North and in Ireland: yea further alſo, by manifold practiſes, both againſt the whole ſtate, and the Royall perſon of her Ma. and of ſundry of your HH. Wherof certaine proofe hath bene made both heretofore, and of late, aſwel in the K. Bench, by the iuſt conuiction and condemnation of the traytors there arraigned, all pretended Catholikes, Ieſuites and Prieſts: as alſo at Chenſford in Eſſex, by like ſentence againſt a prieſt: Who ſhould haue bene (as *Iudas* was to the Romane bandes) a Captaine, and a leader, to a Companie, of *Romanes* altogether, both in ſuperſtitious faith, & Infidellike diſloyalty, to ſo horrible an act, as anie true Subiects heart, can not but abhor euen to remember. Wherunto adding the doubtfull anſwers, and obſtinat ſilence, that commonly are made and vſed by ſuch as haue this interrogatorie miniſtred vnto them: *Whether in caſe of the Popes cõmaundement, and the threatnings of his excommunication to the contrarie, they vvoulde take armes vvith him, or any ſent by him againſt her Ma.: or vvith her Highneſſe againſt the Pope*: We may worthely feare

what affectiō of loyall ductie & obedience may be in many of the rest, which haue not yet bene demaunded that question. And in deede it cānot be that such of them as haue the Romane faith, not in ignorance but in som knowledge of the treasonable groūds it resteth vpon, without denial of the Pope to be Gods vicar, and of all their holies, should be faithful Subiects to her Highnes, & this state, abiding as it doth by the grace of God, in the true profesiō of the Gospell. Therefore it is not enough to say, it is onely their cōscience in religion they stand in, to proue them good & loyall subiects. For though euery profession of religion do not ouerthrow the state they are vnder, maintayning another Religion, yet there are also some professions, which can in no sort be permitted by authoritie, without the certaine ouerthrowe and ruine of the state where it is allowed. The profession of the Gospell may be tollerated by anie Prince or state in the world without any daunger to them. For our doctrin holdeth nothing that may impugne their lawfull right and authoritie, but contrariwise teacheth all due honour and obedience to be giuen to them, and that for conscience sake. Wher-

Rom. 13. 5

fore

fore both they may ſuffer the exerciſe of it without daunger, yea to the great eſtabliſhing of their ſtates and thrones in aſſurance, and conſequentlie alſo ſuch profeſſors may be faithfull and loyall ſubiectes, yea euen to heathen Princes: as the Apoſtles & the fathers of the primitiue Church were. But an Anabaptiſt that holdeth there ought to be no Magiſtrate, though he alleadge a thouſand times, he ſtandeth but for his conſcience and religion: yet becauſe his conſcience and religion is ſuch, as the principles and groundes of it, are contrary to all States and authoritie, the Magiſtrate can not endure ſuch a conſcience and religion, without the certaine daunger, of hauing the mace and ſcepter wrong out of his handes. Much like to this is the cauſe of our pretended Catholiques. For, notwithſtanding they allow of Magiſtrates', and of authoritie in generall, yet I ſay, they hold a faith and doctrine, the maximaes and rules whereof, are as oppoſit to the preſent ſtate of this land in particuler, as are the principles of the Anabaptiſtes, againſt all eſtates and dignities. The proofe whereof is manifeſt in theſe two pointes. The firſt is, that the eſtate nowe eſtabliſhed within this

Realme, profeſſeth by the graciouſe goodneſſe of almightie God, the ſeruice of him, according to the truth of the Goſpell, and agreably hereunto, that the lawfull heyres of the crowne of this noble land, are ſoueraigne in their eſtate and dignitie, to ſee all cauſes and perſons within their kingdom, and dominion, both eccleſiaſtical & ciuill, ordred and gouerned, according to the cõmaundementes of God, without ſubiectiõ, to anie forren power, of Prince or Prieſte whatſoeuer. The ſeconde is, that euerie one of the pretended Catholique and Romane faith, vpon paine of damnation, is to beleeue the B. of Rome (who is a forraine Prince and prelate to vs) to haue ſupreme authoritie ouer all the Church of Chriſt, as his generall vicar vpon earth, and conſequently to beleeue, that the Kinges and Queenes of this noble land, are to be ſubiect vnto him, to receaue that religion, which he will deliuer them, to obey his cenſure, & that ſo farre, as that, in caſe of his excommunication & depriuatiõ of them, they are to leaue their crowne to another. Yea further, that (as abſolued frõ their oth and alleageance) at his commaundement, the natural and ſworne ſubiectes, ought to

put ſuch his ſentence of depriuation in executiõ againſt their liege & natural prince. Which two points being ſo contrary the one to the other, how is it poſsible that anie of theſe Romane Catholiques, knowing and beleeuing particularlie this pointe of their doctrine, can be a true and a faythfull Subiect, to our Soueraigne Ladye ELIZABETH, againſt whom, ſuch moſt vnlawfull and wicked ſentence hath bene alreadie by two of their Popes pronounced, & ſought by al meanes to be put in execution. Which things well conſidered, I doubt not but your LL. ſee it to be great wiſedome, not to proue their fidelitie in a kingdome, and ſo rare a iewell as her maieſties perſon is, for all their flattering ſpeches of being readie to ſpend their life and their goodes in her quarell: but rather, to keepe a vigilant and ielouſe eye open ouer them night and day, that they may not be able (how willing ſo euer they would be) to do anye thing to the annoyance of her royal perſon, & of this noble ſtate & kingdõe. Wherfore as touching their perſons, though they be the natural ſubiects of this ſtate, yet, if they offend, the godly laws ther of, in refuſing to ſerue God with vs, & ſo

much more, if they shal also declare thẽselus vnnaturall & Romane, both in alleageãce and religion, there is no cause by the word of God, why in respect therof, they should not be dealt with by the lawfull Magistrat, ordained of God for the punishment of all offenders, according the lawe prouided in this behalf. And thus much for the persons.

Now for the end. He denieth your LL. *shall euer attaine to that you pretend, by this punishment*, (that is to bring such Catholiques to conformitie in matters of religiõ) *but rather be further of*. The reason wherof he addeth, that *such constraint to do against their conscience and iudgemẽt (vvher by he saith they must be tried at the later day)* is the *losse of their soules, the memorie of vvhich iniurie, can not but brede a deepe griefe and detestation of the thing they may haue bene so forced vnto*. But his reason shall be after considerered. First, let vs weigh, that he determineth, no good will, be done vppon them by any punishment. Experience in deede hath declared it to be too true in some, yet no man can iustly say therefore, that there is no vse of punishmẽt. For, both many others, hereby are kept in duetie, that they do not in like sort fall awaie,

way, and who can tell, what it may pleaſe God to worke, euen in them hereafter by this meanes, which haue not yet profited by it. Sure I am it hath done good to many in times paſt, who by this meanes, haue bene recouered from their vndutifull diſobedience, vnto a godly reformation. And the authoritie amongſt vs, doing like duty vpon the ſame comaundement of God, to puniſh the obſtinate heretike and Idolater: what reaſon is there, why we ſhould not hope of like effect and fruict of it nowe, as hath come of it at other times. To let former times paſſe vnder the Kings of *Iuda* & *Iſraell*: *Auſtin* acknowledgeth often and plainely, that the diſcipline of the Magiſtrate, hath bene profitable to many of the Donatiſtes. *And if ſaith he, it haue not profited ſome, is the medicine to be neglected, bicauſe the peſtilent contagion of certaine is incurable*? So likewiſe ſom amongſt vs, tho rough the goodnes of God, haue receaued profit by this meanes. But if other ſom, for the obſtinate hardneſſe of their heart that can not repent, wil neuer be reclaimed, is the means therfor to be neglected, which may be profitable to many? As for the reaſon he addeth, to be conſtrayned to do a- *Aug. Ep. 48*

gainst their conscience, doth make them further of, and more detest that, which they haue so cõmitted, can not hold in such, as receaue profit, by the correction of their offence. For they wil think them selues most bound, to your HH. all the dayes of their life, whose meanes herin God hath vsed, to bring them out, of the horrible darknes & shadow of death, wherein they sate before, into the Gospels most glorious and maruelous light. To the rest, if it be not profitable, yet haue your HH. done the worthy duetie of Christian Magistrates, wherein you may quietly rest, and with great comfort. For the Lorde requireth nothing but obedience of vs, and reserueth the blessing, of al good meanes, to him selfe, to bestowe in such measure, as seemeth best to his heauẽly wil. Thus I would leaue this reason, but that, there is a worde, yet to be added, to a speech of conscience, which this Author, hath boldlie set downe here: that is, *that at the latter daye, a man shall be tried, by his conscience and iudgement*. Which he referreth to this end, to obstinate such, as haue apprehended a liking, of the pretended Catholique faith, & a dislike of ours, as if they offended not by this recusãce, hauing their con-

conſcience ſo perſwaded(the verie ground of all libertiniſme)& that authority,ſhould not compel thē to,do that,which is againſt their conſcience, for feare of condemning their ſouls,abuſing to this end the places of the Apoſtle in the 2.& 14 chap. to the *Rom.* For the 2.the apoſtle there doth not affirm, that a man ſhall be iudged in that day,by an erronious conſcience & iudgement,but by a conſcience,witneſsing,either to clearing, or condēning, agreably to the law of God. Which appeareth, both by his worde, in that he calleth it the law of God written in their hart, & by the whole purpoſe of that place, which is,to ſhew all, both *Ievves & Gentils*, to ſtand condemned by the law of God,the *Ievves*,by the law writtē in tables of ſtone,the *Gentils*,euen without that, by the ſame law writtē in their harts. Wherefore it is vtterly vntrue,to affirme,that a mā ſhalbe iudged by his cōſcience or iudgmēt, what ſo euer it be. True it is, that whatſoeuer a man doth,he ought to do it of an vndoubted faith, grounded vpon the word of God, that ſuch his doing, is pleaſing & acceptable to God in Chriſt: & whatſoeuer he doth otherwiſe,is ſinne,becauſe it is not of faith,nor of this true perſuaſion of doing Rom.2.15

wel, which is the plaine meaning of the other place in the 14. But hereof followeth not, that he that is miſled by an erronious cõſciẽce ſhalbe iudged & cleared according to it: or that the Chriſtiã Magiſtrate ought not to require any lawfull duety of the ſubiect, what cõſciẽce ſoeuer he haue of it, that the doing of ſuch a thing is good or euill. For it is not the erronious or good conſcience wherby men ſhalbe iudged, otherwiſe then by all their deedes both good & euill: but it is the Lawe of God, againſt which if any man tranſgreſſe, either ignorantlie or wilfullye, he is made guiltie of ſinne, and ſubiect to the ſentence of condẽnatiõ by the Law. Which Law, our recuſantes are conuicted grieuouſlie to offend, becauſe they break it, in not giuing to God the honour which belongeth vnto him, in refuſing his holy worde and Sacramentes, and with them Chriſt Ieſus, and his redẽption offered thereby vnto them, in not keeping the Lordes Sabboths, and in diſobeying the good commaundement of authoritie, requiring the perfourmance of ſo many holie duties of them. Which ſins, though they ignorantlie commit, as not knowing that they ſinne in ſuch recuſance,

but

but rather being perſuaded, that their ſo doing, is a high ſeruice of God, and acceptable vnto him, yet ſhall not their ignorance excuſe thē. For the Lord will ſurely beate euery ſeruāt that doth not his Maſters wil, yea though he know it not: becauſe his ignorance is not of the creation of God, but of his own corruption, originally drawne from *Adam*. Neither ſhall this good entent excuſe thē any more then the *Ievves*, which ignorantly crucifying Chriſt, and perſecuting the Apoſtles, were perſwaded they did God great ſeruice. For it is obediēce that the Lord requireth, which whoſoeuer yealdeth not, vpon what cauſe or pretence ſoeuer, is giltie by the Lawe. On the other parte, if retaining ſtill that wicked perſuaſion, that to ioyne with vs in the ſeruice of God (as it is now eſtabliſhed amongſt vs) is a wicked & a ſinnefull act, yet, notwithſtanding, for feare of puniſhment, they ſhall conforme themſelues: they offend, & are guilty though not of ſinne againſt the holy Ghoſt (as ſome late *Puritan Seminariſt* doth affirme) yet of ſinne great & grieuous. Not in doing the thing which is lawfull & good, but becauſe they do it not wel & Chriſtianly, that is, in faith

Luk. 12.18.

Howlet.

and true perſuaſion, that ſuch their doing
Rom.14.23. is pleaſing to God: but contrariewiſe condemning it in their hart as vnlawfull, and themſelues of hypocriſie. So that while they dwell in that perſuaſion, they can do nothing, that may be acceptable vnto God. Therefore, ſuch as are deſirous to pleaſe him, are with prayer, to examine this their perſuaſiō, by the holy ſcriptures. Whereby, finding (as vndoubtedly they ſhall in due time, whom the Lorde will ſaue) that it is not according to God, they ought, to chaung their mindes, by true repentance: and then, doing the dueties required of them, in faith, and certaine knowledge of pleaſing God in them, their doings, ſhall be godly, and acceptable in Chriſt Ieſus. But, if they continew obſtinate ſtill, yet is not authoritie to be blamed for compelling them, (as the noble
2.Chr.14. 15. 13.34. 32. Kinges *Aſa* and *Ioſia* did conſtraine and compell the people, by ſeueritie of their lawes and puniſhments to ſerue the Lord) what ignorant and vngodly perſuaſion ſo euer, they haue to the contrarie. For this dutie, God requireth at the Magiſtrates hande, to whom he hath not committed his ſword in vaine, and in it ſelfe it is moſt

neceſſarie

neceſſarie. So that, if this pretence, were ſufficient cauſe, why men ſhould be reſpected: not onely the Magiſtrates, ſhould become guilty, of not doing the duety, which God requireth of them: but alſo no Chriſtian eſtate, or pollicy, could ſtand. For, this woulde ſoone, be euery mans anſwere, in caſe, of being enioyned any thing concerning God or men, how holy or iuſt ſo euer it were, that did dillike him, that his conſcience is againſt it. Therefore it can be no cauſe by the word of God (after the procuring, of ſuch meanes, for their inſtructiō by the Goſpell ſincerely & duely preached vnto thē, as our Sauiour Chriſt hath appointed, for the calling of mē from their errors, to the knowledge of the truth) why your HH. ſhould forbeare, either to require ſo godly a duety of them, or to puniſh the diſobedient, as their offences may deſerue. At their owne perill be it, if through ignorance, or wilfulnes, they take darkenes for light, and light for darknes. Such cōmaundement, and puniſhment for diſobedience, is not of it ſelfe hurtfull vnto them, but rather greatly profitable: both by telling thē, what they ought to do, and by threatning and puniſhing the oſtinat: whereby ſome

may be wakened more ſeriouſlie to examine their conſcience, and ſo come to yeald obedience vnto God and to the law. And thus farre haue I dealt with his circumſtances.

Nowe remaine his two other reaſons, which are of ſubſtance & weight in deede in this matter, if he were able to make thē good. For the one, is a iuſtification of their cauſe, the other, a chalenge of the puniſhment layd vpon them. But firſt he blameth her Maieſties iuſtice as extreeme, and keeping no proportion with the offence, wherewith they are charged: and ſecondarily, maintaineth their cauſe, not onely to deſerue no ſuch puniſhment, but to be worthy of all fauour.

Anſwer to the thirde reaſon.

Firſt therefore I am to examine what he ſayth againſt her Ma. iuſtice: *You perſecute heauely* (ſayth he vnto your HH.) *& that in ſuch meaſure, as the like hath ſcarce beene mencioned in Chriſtianitie before, albeit in ſome pointes more couertly then ſome other did.* This perſecution he ſetteth out after by compariſon of the diſcipline (as he writeth) of the Catholique church, and namely in the time of Queene *Mary*, affirming *this perſecution in all reſpects, farre*

to

to ſurmount and ouerreach that, and to be both greater and incomparably more greeuous. To the ſame effect, he addeth many other like ſpeeches in the ende of his epiſtle, which there ſhall receiue anſwere. By which complaint a mā would thinke that Nebuchadnezers furnace were made hote againe amongeſt vs, for Shadrach and his companions. And it might worthely be thought ſo, if it exceeded, ſo farre as he affirmeth, that moſt cruell and bloody perſecution, of the true Catholiques, and conſtant Martyrs of God, in Queene *Maries* time. But of this he giueth occaſion to ſpeake more fully hereafter. Nowe to anſwere his moſt vniuſt and ſlaunderous accuſation of the iuſtice done vpon them, I deny this to be true, wherewith he would charge the preſent State. Which I deny, not onely becauſe they are no Catholicks, and therefore no puniſhment of them can be properly called perſecution, but a iuſt execution, of obſtinate heretickes: but alſo, becauſe that for mere conſcience, and matter of religion, no ſuch thing hath beene done to any of their Catholiques, ſince her Maieſties moſt peaceable and happy raigne. He complayneth of the

rackinges, and stretching of their ioyntes, the renting, & dispersing of their bowels, the dismembring, of the partes of their bodies, and maketh many such like greeuous complaints. What may be done, to such of them, as are wilfull and obstinate seducers, I leaue to your wisedomes to consider. This being true, that such are Heretickes, seducing and deceiuing, in as dangerous matters, for men to be abused in, as euer did any Heretickes before them, which both hath bene often heretofore, and may at any time, by sufficient argumentes, & vnanswerable of their part, be proued against them. But I say further, that notwithstanding it be thus, yet is it so far of, that these tragicall complaintes should be true, that no one of all their Catholiques, for cause of his conscience & religion onely, being no otherwise, an offender against the lawes, hath lost either life or limme, since the happie day of her Ma. coronation, vntill this time. All which gracious time, there hath not bene, for recusance, not for being at Masse, not yet for saying Masse, how often soeuer they so offend, neither by former Statutes nor those of the last Parliament, which they most complaine of, any

further

further puniſhment appointed, the loſſe, of libertie & liuelyhode. True it is, that her Maieſtie, by the ſage aduiſe of your Honours, and of her whole Nobilitie & Cõmõs, hath prouided, by law, for the puniſhment, of ſuch pretẽded Catholiques, as ſhalbe foũd guilty, of any treaſonable practiſe, againſt her Highnes eſtate, and perſon: being forced, by moſt vrgent cauſes, & many dangerous attemptes of theirs, dayly preſſing her thereunto. For, conſidering the bloody reſolution, of the Coũſell of *Trent*, & the dayly attemptes to put it in executiõ: there was great & moſt worthy cauſe, why your HH. ſhould ſeeke, by all godly prouiſion, to preuẽt their intended miſchiſe. The ſecret and deteſtable decree of that *Tridentine* conſpiracie againſt God, and againſt his annointed, was to make a league, amongeſt all the Princes, whom they had made drunke, with the golden cup, of their fornication, to confer their meanes, and ioyne all their forces togeather, to roote out, the true profeſsion of the Goſpell, if it were poſsible, out of the earth. The execution wherof, hath not bene forgotten, from time to time, in all places profeſsing the trueth, nor, is not neglected, euen to this

Buch. rerũ Scot. lib. 17

day, as meanes and occaſions may ſerue them to bring their moſt vngodly and bloudy purpoſe to paſſe. To which their end, they haue hetherto run, with ſo violēt a courſe, as it appeareth, that neither the feare of God, nor any reſpect of mē, which worthely holdeth others from ſuch extremities, could reſtraine them, from moſt deſperate actes, and full of all tragicall immanitie. Chriſtian & Catholique Kings and States in ſtyle & title, haue bene ſtirred vp againſt their naturall Subiectes, to perſecute them with fire and ſworde, to the hazarde of their owne Eſtates. Such hath bene the furie and violence wherewith this cauſe hath bene carryed. Ciuill wars haue bene kindled in all parts, where the Goſpell hath bene by any number profeſſed, through their falſe accuſations of moſt dutifull Subiectes, as enemies to the ſtate of their Rulers, to alienate their fauour from them: ſo as there is none of theſe parts of *Europe*, which are next about vs, which hath not bene afire, and ſome are yet waſting and conſuming in this flame. By meanes whereof haue bene infinite cōfuſions, and moſt barbarous cruelties cōmitted: the brother not ſparing his natural broher,

brother, nor the father the blood of his owne ſonne. Calamitie and deſtruction haue bene in their wayes, as it is in the Prophet, and the way of peace haue they not knowen. The baſe by their occaſion, hath deſpiſed the Noble: and the vile, him that was honorable: yea the refuſe and ſweepe of the worlde, haue beene ſet vp by ther practiſes, to procure, in moſt traiterous manner, the death, of the worthies of the earth. Many a noble Prince, by theſe Catholique practiſers, & executioners of the Counſell of Trent, haue bene ſhot with dagges, piſtoles, and other ſhot, and moſt cruellie ſlaine. Thus they dealt, with the religious and courteous Earle of *Morray*, Regent of *Scotland*, whoſe death was perſwaded, and counſelled, by the Pope, and the Cardinall of *Lorraine*, & who after was trayterouſly ſlaine by the Archbiſhop of S. *Andrewes* Neuew, by whom he was ſhot out of a window, as he tooke his horſe, ouer againſt the place where hee lodged. Thus alſo dealt they with the godly & wiſe admirall of *Fraũce*, who in like manner, ryding in the ſteete, was ſhot out of a window, and after in time of peace, nay of a Royall mariage of

Eſa. 59. 7.

Buch. rer. Scot. lib. 19.

a King most cruelly slaine, and so shamefully outraged, after he was murthered, as seldome, or neuer, was any enemie, in time of most deadly warre. I might adde here, the destroying, of a noble Prince of great hope, by consent, of his owne father, and the poysoning of the vertuous Queene of *Nauarre*, with many practises, against the King her sonne, and other Princes. Here also I might worthely mention, the most horrible and barbarous slaughters, which they haue committed, in the pursuing, of, their wicked and diuelish resolutiō against the Gospell. But to leaue, at this time, the tragedies, which they haue plaied, in other partes, by the treasonable assaultes, and deathes, of many famous Princes, and the cruell massacres and butcheries, of many thousands of the people: I will remember the reader, chiefly of such thinges, as haue bene done by them here at home, and are best knowen vnto vs. Wherein, to let passe the imprisonment, and hard vsage, which sometime they vsed her most excellent Ma. with in the time of her sister, (and now repent them of nothing more, then that it was no worse) and the fines they made in those dayes, with the flesh and bones

bones of their owne countriemen, for the truthes ſake, and ſundrie other matters not ſo commonly knowen, of plats, and attempts, againſt the Royall perſon of her Ma, and alſo of ſome of your HH: I will onely mention, certaine euident and notorious acts, whereby, the diſpoſition of her Highnes, from her eſtate and dignitie (which from God by her iuſt right and title, and to the great ioy of all her good ſubiects, her Grace doth moſt lawfully enioy) hath bene attempted, to be put in execution againſt her. Whereof the firſt was, a ſolemne inſtrument & writing, called the Popes *Bull*, which was firſt certified by his meſſenger, being an Engliſh prieſt, & after ſet vp here in *Londō*, by an Engliſh catholik traytor. By which *Bull*, her Ma. is declared excommunicated, & depoſed by him, from her Royall ſtate, Crowne & dignitie: her ſubiectes are abſolued from their oth and allegiance, vnto her: the land interdited, & left to him, that coulde put this ſentence in execution, and ſeaze vppon it. Which, when the neighbour Princes, either occupied at home, or, cōſidering the cōſequēce, of making warre, with ſo mightie a Princeſſe, haue not aduaunced themſelues to

deposing

Saund. lib. 7. de viſib. Monarch.

put in execution, the Pope hath from time to time, laboured to stir vp som of her Ma. own subiectes against her, to execute this wicked sentence vpon her. Hereof arose the rebellion in the North, which by the grace of God, and by the meanes of your HH. wisdome, was disapointed, and iust execution done, vpon some of the Rebels. After this, another Pope, succeeding in impietie, his predecessor, raysed of late a new rebellion in *Ireland*, bearing name of his falsly named Holynes, hauing leaders, and companies, at the Popes wages, and *Peters* keyes for their ensigne, & vpon their sorte, against which also, the sword of the Lord, and of *Gedeon* preuailed. For a third, to be raised euen in the bowels and hart of this noble land, sundrie English fugitiues, haue bene entertained of the Pope. Whereof some haue iustified these insurrections, and accoũted all the Rebels executed, for Martirs in their printed bookes, yea them selues, as it is said, haue bene in campe against her Maiestie with them, as trumpets of sedition. Other are bestowed in Seminaries, some to teach, and some to learne, to serue the Pope, against God, against our Soueraigne, and against their owne Countrie.

Iudg. 3.20.

Sand. L. 7. de visibl. Monarch. Britton.

For

For which purpoſe, ſo ſoone as they are readie, they are ſent ouer hither, to with-draw her Maieſties ſubiects, from the duetie they owe to their naturall Prince, and to confeſſe, and reconcile them, as they tearme it, to the obedience of a forraine power. Which practiſe, of confeſsing, and recõciling to the Pope, in ſecret, your HH. (for the excellẽt wiſdom which God hath endued you with, for the preſeruatiõ of her highnes, & our whole Church, from the mouth of the Lion that would deuoure vs) do euidẽtly ſee, to be as dãgerous a practiſe, for the laying, of a new plat, of rebellion, as may be deuiſed. Therefore lately, vpon theſe, & ſuch like, great & neceſſary cauſes, enforcing, it was enacted, that ſuch Prieſts, and Catholiques, or any other, pretending, whatſoeuer they may pretend, as ſhalbe cõuicted ſo, to withdraw the ſubiectes, from our naturall Prince, to any forren ſubiection, ſhould be held guilty, of hie treaſon, againſt her Ma. ſtate and dignitie, and executed accordingly. Whereupon, your HH, keeping a vigilant, and a carefull eye, ouer thoſe men, and finding ſome of them guiltie of treaſon, both by that, and other auncient lawes of this lande, haue in deed

caused iustice, notwithstanding their pretence, of holy conscience & religion, according to all law and equitie, to be done vpon them. For, as other malefactors, escape not the seueritie of the lawe, whatsoeuer they may be, or pretend to be, whether Catholiques, or of our owne profession, if they be iustly conuicted to be fellons or murderers: so likewise, whosoeuer by due triall of the law, haue bene found to be guiltie of treason, notwithstanding they haue bene pretended Catholiques, & some of them annointed Priestes, and father *Iesuites*, which, they haue boasted, could not be touched, yet haue they bene cõdemned, and executed, according to their demerits. This then being the estate, of the pretẽded catholiques, this day amongst vs, what hot persecution is this, that he complaineth of, and what numbers are these that are persecuted? except all the catholique rebels, and traytors, (as *Saunders* doth make his reackning) and other malefactors, be comprehended in this number? And so in deede I graunt, some of these Catholiques, after the qualitie and condition of their offence, haue bene dealt with, according to the aũcient lawes & customes of this land. But this

this is an account voyde of all reason, to esteeme that, which is the punishment of treason, of murder, of felony, & other such like offences, to be layd vpon them, for their religion & conscience only. Which hath bene hetherto sospared, as som of thē, being found guiltie of treason, and condemned for it, vpon declaring themselues, to stande so affected, toward her Highnes, touching their obedience, as they woulde, neither with the Pope, nor any other, take armes against her, notwithstanding they remaine still such, as they were, for their conscièce & religion: yet, through her Maiesties exceeding clemency, haue obtained pardon of their life, after their conuiction of high treason. Wherefore, seeing for cōscience of popery onely, no man hath bene touched, in life or member, but onely punished by fine, and imprisonment, and that, the iust execution of traytors, rebels, murderers, fellons, be they pretended catholiques, or whatsoeuer they be, can in no reason be termed persecution: I worthily cōclude, that the complaint of this accuser, is without all cause & reason, and his charge and accusation of the state, most vndutifull, slaunderous, and vniust.

Now, becauſe he will needes call to the remembrance of God & men, the bloody ſinnes of their fathers, ſinnes as redde as crimſin and ſcarlet, that is, the fearefull and horrible perſecutiõ of the profeſſors of the Goſpell, and *compare the proceeding of their Catholiques againſt vs, vvith ours againſt them, both generally in other places, and at other times, and perticularly in Englande, in Queene Maries dayes* and taketh vpon him *to iuſtifie that our dealinges againſt them, do farre ſurmount their perſecuting of vs, and is incomparable more grieuous*: I muſt needes here ſtand a litle to compare them, though it be in deede a thing in it ſelfe, as ſhall appeare, voide of all reaſon, once to enter into the compariſon of them togither. What hath bene done in England againſt them, ſince the time of her Maieſties raigne, I haue already declared: namely, that no one hath yet bene touched in his bodie, for matter of his conſcience onely, being neither Rebell, nor Traytor, nor Murderer, nor otherwiſe guiltie, of crimes capitall, and worthie of death by all good Lawes. The ſame, is iuſtlie to be affirmed, of the dayes of that moſt noble Prince, of famous

mous memorie, for his rare pietie, in ſo tender yeares, King *Edvvard* the ſixt: her Maieſties worthie Brother: that in the few yeares of his happie raigne, there was not one, of theſe Romane Catholiques, for onely matter of religion, put to death or anie torment of bodie. Nor before him, in the dayes of their renoumed Father, King *Henry* the eight, were any of the Catholiques put to death, except a fewe, which were executed for the ſupremacie, being a matter of State, and not of religion, as hauing no manner of grounde for it, in the worde of God, and giuing a daungerous intereſt, for the Kings and Queenes of this Lande, to a forreine power. As for other Kingdomes, and States profeſsing the Goſpell, this Author him ſelfe, doth acknowledge their proceedings againſt them, not to haue bene vnto bloud. Now then let vs, on the other part, conſider the generall and particular proceding, of theſe pretended Catholiques againſt our brethren, not for anie crime, of iuſt deſert of death, but onely for their moſt holy faith. Which, though I can not here lay out at large, being the argument of ſo many great bookes and volumes, as are written of them: yet I maye

p. 45-37

giue the gentle Reader, a generall viewe, of their bloudie actes, of pepetuall infamie, to their pretẽded Catholique profession. The townes of *Merindall* and *Cabriers*, with two and twentie other Townes and Villages, were most tyrannouslie destroyed, without respect of men, women, or children. In *Cabriers*, a thousand persons were slaine, wherby some estimate may be made of the number, which might be murthered in the rest. Of which so horrible waste, & so much innocent bloud, most cruelly shed, there was vtterly no other cause, but that the godlie people of that Countrie, had separated them selues, from the abhominations of the Church of *Roome*, and sought to serue the Lord, according to his worde. Likewise, the people of the Valleyes, of *Lucerne, Angrogne, S. Mart.*, *Perous*. and others, were pursued with hote persecution, and cruell warres, by the instigatiõ of the Pope, for manie yeares. Both these, being faithfull, and dutifull to their Princes, only for the godly faith which they professed, were in most sauage and vnnaturall maner persecuted, and destroyed by them. Besides those, who were slaine in the bloudie warres, which they made for the maintenance

nance of their Romane ſuperſtitiõs in *Germanie* and in *Scotland*, the ſtories of thoſe coũtries report ſundry cruel executions, to haue bin done, vpon many faithfull ſeruãts of God, only for the teſtimony of the truth. In our own country, ſince the beginning, of the reſtoring of the knowledge of the Goſpell amongeſt vs, & eſpecially in *Queene Maries* dayes: what hath bene the ſtate of our Church, and what hath the enemie layed to our charge? ſurelie, we were neuer charged with any treaſon, but the onely cauſe of our perſecution, was, that, refuſing of al confidence in our ſelues, or any other creatur, we beleued to be ſaued, only by the pretious death of our Sauiour Chriſt, and that we refuſed, to bow down before their Idols, and to worſhip them. Theſe & ſuch like matters, merely concerning religion, and the true faith of the Goſpell, were the thinges, which were layed to our charge, and no other. And for theſe cauſes, howe cruellie they haue vſed vs, all the worlde can teſtifie. For, what part of the worlde, hath not heard of our Suffrings, and the furious and firie wrath, wherewith the enemie perſecuted vs, for no other cauſe, then for the Goſpells ſake. Some in deede fled

Gen.27 as *Iacob* frō the wrath of his brother *Esau*, and through the goodnesse of God, escaped
Rom.8.36 their bloudie handes. But they which remayned, were slaine for Gods sake, as saith
Psal.44.22 the Prophet, all the day long, and counted as sheepe, appointed for the slaughter. In *Spaine* and *Italie*, the chiefe seates of the bloudie inquisition, besides manie which were openly murdered: poisons, strāgling in prisons, drowning in riuers, and sundrie other secret executions, which came not to so open knowledge of the world (according to the depth and most suttle practises of Satan,) are reasonablie thought, to haue destroyed manie more, then haue bin consumed, by the light fiers of *England*. *Fraūce*, and *Flaunders*, haue had also as hot a Fur-
Dan.3.19 nace amongst them, as that of *Nebucad nezzers* was, whereinto they haue cast, a great multitude of those, which would not fall downe, before their golden image. But besides those which they haue burned, who can number the thousands and tenne thousands, which their bloudie sword, in their so long and cruell warres, haue deuoured? The slaughters of *Fraūce* especially, & their cruell massacres, (for of whom we haue so straunge a thinge, wee must haue also the

the name wherby they terme it) haue bene ſo barbarouſe and ſo manie, that I knowe not, howe to expreſſe, the ſauage cruelties, & tragicall immanities, committed in thē: except, I ſhould here leaue my paper all in bloud, as the Painters and workers of tapeſtrie, do their table and their Tapiſtry, whē they come to paint and worke ſo ſtraunge and horrible cruelties, as no art nor inſtrument, no pencill nor needle, is able to expreſſe. Thus, being prouoked by mine aduerſarie, I haue briefflie touched, and in generall, the tyrannous and bloudie actes, of this cruell generation. For the more ful declaration whereof, I muſt refer the gentle Reader, to the ſtories of the ſeuerall Countreyes, where theſe horrible perſecutions haue bene exerciſed, and eſpecially, to the worthy worke of the *Actes & Monuments of Martyrs*, written by the reuerend and learned *M. Fox*, in our own language. For the purpoſe I haue nowe in hand, it maie ſuffice, thus generallie, to haue pointed, as it were to the opening of the fift Seale, & to haue ſhewed ſome view of the infinite nūber of the ſoules, which lie behind the Altar, & cry night & day vnto God, with the voice of the bloud of *Abel*, that the Lorde Apoc. 5. 9

would require all this bloud, which they haue so cruelly and vnnaturally shed, at the handes of this posteritie of *Cain*. Wherby seing it appeareth, that for the onely cause of religion, they haue murthered so manie, that they haue made al *Europe*, to run with the bloud of the Prophets, as *Manasses* did the streetes of *Ierusalem*: and that of the other part, there hath bene hetherto, no proceeding against them for this cause, to the sheding of one drop of their bloud: all indifferent iudges may see, the bold vanity of this Plaintife, in affirming, *our dealings towards them, to ouer reach any their persecution of vs, and to be incomparably more grieuous.* Which, notwitstanding the aduersarie, hauing receaued all good, for all euill done to vs, can not be ignorant of: yet, their Aduocat is bold, to make comparison with vs, not onely generally, but also particularly, concerning the persons, in the number, and qualitie, of such as haue suffred, & concerning the maner of their vsage, both in their imprisonment, & in the execution. Wherein, first he alleadgeth, that manie were tolerated by them. This was not any charitie in them, but it was the gracious goodnes of God, our most merciful father,

2. *King.* 21 16

who

who would not ſuffer thē ſo to ſhake our Oliue tree, but that there ſhould remaine ſome ſtill vpon the tree: nor ſo to vintage, and gather the grapes of his vineyard, but that there ſhould ſtill be hidden, here a cluſter, and there an other, ſome few grapes, vnder the leaues, that ſhould not be gathered. But what tolleration, vppon hope of their repentaunce, hath bene extended, and is dayly towards them, I report me to the conſcience of euerie one, who vnderſtandeth, how manie there are, that neede this fauour, and hath compared, the number of them, with the number of ſuch, as haue bin called to queſtion for theſe matters. The ſecond point of this compariſon of the perſons, is, *of men vvith men*, wherby he meaneth, the condition and eſtate, of ſuch as haue ſuffred. Wherin, he may remember the impriſonment of her Ma, vnder whoſe ſhadow, through the goodnes of God, we are now refreſhed, frō the burning heates, wherewith they conſumed vs. In which eſtate, her Highneſſe had ſo manie lyons mouthes opened againſt her, as, except the Lorde had ſhut them in time, we had neuer ſeene theſe happie dayes. He may remember alſo, the departure out of the

land, both of some other of the Nobilitie, and also of the Dutches Grace of *Suffolke*. Likewise, the right reuerend *Cranmer*, and his companions, who were not so vsed in in prison, that they could boast, as some of theirs haue done, that they neuer fared better, nor liued more at their ease: but after a hard imprisonment, were burned in the fire, for the testimonie of the Gospell. We boast not of anie, but of the Lord, as knowing what our calling is, yet do we reioyce, and glorifie God, with speciall thankesgiuing, when he giueth, so rare a blessing, to those, which are of great power & authoritie, that they not onely do beleeue, but also suffer for his names sake. In which respect, I haue thought good, to answer thus much, to this second point of his comparison.

Ier.9.24
1.Cor.1.31
Phil.1.29

Further, touching *the vsage of such as came in trouble for religion in their time, he affirmeth it to haue bene tiuill, for the prisons they were committed vnto, the conferences vsed with them, the relieuing and not tormenting of them in time of their imprisonment, and last of all in their execution with al fauor.* But if such vsage as we haue had at their handes, in all these respectes be

their

their ciuilitie, how great neede had we to pray, and to prouide, that we haue not experiẽce of their cruelty? The priſons, wherinto they caſt thoſe whom they had boũd, as Paul, with chaines for the Goſpell, were the common Gayles, and priſons of all malefactors: nay ſome of them, ſuch, as for the horror and annoyaunce of them, they were not wont to ſend the moſt guiltie offenders into. But nowe they (I ſpeake of ſuch as are called to queſtion for religion) haue conuenient and wholſome roomes, yea large houſes and faire gardens for their pleaſure, & as they vſe it, for their paſtime. Their conferences were either threatnings, or ſnares of death: whereby they ſought to extort a deniall of the truth by terrour: or by deceiptfull words, to draw out ſome free ſpeech against ſome of their abhominations, for which after, they might condemne them to the fire. But we conferre with thẽ, as deſirous to deliuer their ſoules from the wrath to come, and their preſent eſtate from ſuch puniſhment, as the lawe doth lay vppon them. Releeuing of the priſoners of Chriſt, was thorow their extreme dealing, an occaſion to ſundrie, of great troubles. But who hath heard of any,

Lollards tower. Colehouſe, &c.

who for this onely cause, hath fallen into any trouble amongest vs? They killed fiue prisoners for the Gospell at *Canterbury* with famine, and miserably relieued the rest. As for anie torment in time of imprisonment, not one of theirs, hath bene offered anie, for religions sake. Indeed, if vnder color of conscience, they haue intermedled so far in matters of State, as that they haue bin to be attainted of treason, it may be, such haue bin examined vpon the Racke, according to the auncient order, both of this & other States in like cases: that thereby they might be constrayned to confes that, to the safety of manie, which otherwise they would obstinately conceale, to the ouerthrow of their Countrey. Wherof not hauing vs in suspicion at any time, but persecuting vs onely for the Gospelles sake, yet some with *Ioseph*, haue had the yron enter into their soule, and other with *Paule* and *Silas*, haue bene layed in the dungeons, and there also had their fete put into the stocks, singing to God as if they had bene in heauen. I might name also a great nũber, who with *Peter* and *Iohn*, were whipped and scourged, & reioiced, that they were vouchsafed, to suffer for the word of the Lord Iesu:

Act. & Monum.

Ps. 150.18

Act. 16.25

Act. 5

ſii: wherof as there were manie, ſo a yong child amongſt the reſt, was ſo ſore beaten, that he died of it: who alſo before his death was ſent to his father, whom they had put in the ſtockes in *Lollaraes* tower, ſetting a diſh of water by him with a ſtone in it, not much vnlike that of the Iewes, which (as they read it) ſaid of *Ieremy*, let vs put wood into his bread) to torment the poore man with the pitifull ſight of his child ſo ſhamefully beaten. *Act. & Mo*

Many other ſuch foule extremities I could remēber them of, as the rackings of *Anne Askevve*, of *Simſon*, ſtoute as *Sampſon*, to the death, the burning of the hand of *Roſe Allen*, and ſome ſuch other. How they dealt with *Hun*, and as it is like with ſome other which dyed in priſon, is partlye vnderſtoode to their iuſt reproch, and will be plainely diſcouered in the day, when all ſecretes ſhall be reuealed. It were to long to examine their like dealinges in other Countreyes. Therefore I referre the Reader to their ſtories, and namelie to the 6. and 9. Chapters of the Spaniſh Inquiſition, where he ſhall ſee what cloſe priſons, what ſpare & lothſome diet, what ſtrange and barbarous extremities, are vſed by them. *The ſpaniſh Inquiſition cap. 6. & 9*

The laſt point of the compariſon of vſage, is in the execution of death, which he ſaith *hath bin done of their part vvith all fauour*. For iuſt reproofe wherof, let the gentle Reader looke ouer the ſtorie of D. *Tayler*, who being cruelly vſed all the way he went to execution, there being readie for it, was ſtroken a great ſtroke vpō the head with a waſter, and hurt againe with a fagot caſt at him, which light vpon his head, & brake his face, that the bloud ranne down, after ſtriken vpon the lips, and laſt of all, ſo ſmitten with a Halbard, that his braines fell out.

But of all other, horrible was the execution of the *Garneſay* woman *Perotine*, both in her owne perſon, in that ſhe was executed being great with child, and alſo in her child, which being taken vp out of the fire, and viewed by the officers, was to the perpetual reproch, of their moſt barbarous crueltie, caſt againe to his mother, into the fire. In elder time alſo, terrible was the death of S. *Iohn Oldcaſtle* that worthie L. *Cobham*, and is a witneſſe to all ages, of their barbarous tyrannie. It were to long to rehearſe the ſtories, of their moſt cruell executions in other countries. Therefore I

referre

refer the Reader to the books them ſelues, namely, to the 12. chap. of the *Spaniſh inquiſition*. Onely two examples I will ſet downe for a ſhewe, one of more auncient time, and the other of verie late. In the low Countreyes at *Tourney*, *Bertram* a zealous profeſſor of the Goſpell, found ſuch fauour (as this man ſpeaketh) in execution, that after manie rackinges and tormentes before, he had his right hande and foote preſſed and miſhapen with hote irons, his tongue cut of, his mouth ſtopt with a ball of yron, his bodie let vp and downe to the fire, til it was burned to aſhes, which were caſt into the riuer. Of late in the yeare 1581 at *Roome*, *Atkines* an Engliſh man, a zealous profeſſour of the Goſpell for a like matter as *Bertrames* was before, (which was the taking of their Maſſe Idoll from their altar & throwing it vpon the groũd) had this fauour ſhewed him in his execution, that all the way he went to it (as it is reported by ſuch as ſawe it) there were 4. hee had ſet to thruſt at his naked bodie, with burning torches, and by a deuiſe for the purpoſe, he had one part burned after an other frõ the legs vpward: that the Tyrants might feed their eyes with a horrible

spectacle of so straunge torments of the cõstant Martyr and witnesse of Christ. This hath bene *their execution vvith all favour*. Thus we see the chastisement layd vppon them, is the rod of a tender & most louing mother, correcting her obstinat sonnes, to bring them to her obedience and dutie: but they haue beaten the true Church of God with Scorpions, & as the Sirians did to the Israelites in *Galaad*, they haue threshed it with flails of Iron. Their greatest restraint is such (I speake of those which are restrained for matter of religion) that they haue conuenient roomes & houses with gardẽs to walk: but they, thrust our poore brethrẽ, into their darkest dungeons, into the caues and holes of the earth, as into the dennes of dragõs. Their diet is liberal, & such as pleaseth them selues to haue, but they, so fed the true Church of God in their time, and yet doe, where their authoritie may serue, that she might, and yet, may in such places, renewe the complaint of the olde Church of *Israell*, and of her cheefe head and captaine Christ Iesus. *I haue eaten ashes as bread, & mingled my drink vvith vveping. They gaue me gall and vvormvvood to eate, and vinegre for to drink, they opened their mouthes*

2. *Chron.* 10 11
Amos. 1. 3
Psal. 102. 9
Psal. 69. 21

mouthes vppon me as roaring Lyons : they made me ſo ſpare, that I might tell my bones, my hart melted in me like vvaxe, my tongue did cleaue to the roofe of my mouth for drought, and I ſate me dovvne vppon the earth, and in the duſt. But the Lord, whoſe right hand worketh ſuch changes & alterations, hath had compaſsion of our eſtate in this land, his name be praiſed for it, and hath opened the priſon doores, he hath deliuered thoſe which were vowed to death, when his appointed time was come, he hath ſhewed mercie to his *Sion*, he hath raiſed her out of the duſt, he hath annointed her head with oile, & furniſhed her table, euē in the ſight of al her enemies. And now that the Lord hath giuen her enemies into her power, to require at their hand, all the bloud of her dear childrē, which they haue ſhed ſo many years, and to recompence thē double, for all that ſhe hath receaued of thē, yet hetherto, ſhe hath patiently wayted, if the Lorde maye giue them repentaunce, and forborne, to vſe anie like extremitie towardes them. Therefore all theſe former poyntes well conſidered, whether he compare the perſons, or vſage, it will be found in deede, there is no compariſon, but

Pſal.22.13

Pſal 22

Pſal.77.10

Pſal.123.5

for this reason, because the numbers of such of ours, as have suffred, have bin a thousand to one of theirs, the persons of greater state, both for birth & calling, the vsage, so farre diuers, both in the time of imprisonmẽt, & in the executiõ, that we in our most iust & lawfull punishment of them, haue contayned our selues, within the bounds of Christian lenity and meekenesse, nay I may truly say, that in some obstinate and busie seducers, we haue bene short of duetie: But they in their most wrongfull & tyrannicall persecution of vs, haue matched, if not exceeded, the most sauage cruelties, that euer were heard of, amongst the Barbarians and the Heathen. And thus much for answer to the comparison, wherin I doubt not, but it easily appeareth, to all indifferent readers, howe farre vnlike their doinges are to ours.

It followeth now, to examine, whether of vs, can render better reason, of such our proceedinge. This Aduocate, iustifieth theirs, by two speciall arguments, whereof the first is, the authoritie whereby they proceeded against vs, which he saith, was an auncient generall lawe, meaning thereby, the law of putting Heretikes to death:

whereas

wheras we haue onelie new nationall ſtatutes, as he ſaith, to puniſh them by. For the lawe of putting Heretikes to death, I graunt it, to haue bene a generall, and ancient, law, amongſt Gods people, when the Magiſtrates haue bene, of the faith of the Church. And, as it is auncient and generall, ſo hath it good warrant of the word of God. For, the Magiſtrate beareth not the ſword in vaine, but is the miniſter, of Gods iuſtice and vengeance, vpon all offendors, according to the quality of their offence. Further alſo, heretiques aboue all other offendors, moſt grieuouſly tranſgreſſe, both againſt God, whoſe holy ſeruice and honour they prophane, and alſo againſt men, whom they, by poyſoning of the heauenly doctrine, do deſtroy with death euerlaſting. Both which, being ſo cleare as they neede no further proofe: it muſt needes follow, that the Magiſtrate, ought to put an Heretique to death. And thus was it expreſly commaunded in the law of *Moſes*, and executed by *Aſa* and *Ioſia*, the noble and zealous Kinges of *Iuda*. Againſt which iudgemēt, in vaine do ſome alledge, the parable of *tares*, to be ſuffered to grow, till the latter day. For the tares

The law of putting heretiques to death.

Rom. 13. 5.

Deut. 13. 5.
2. Reg. 23. 20.
2. Chro. 15. 13.
Mat. 13. 29

there are not onely Heretiques, but as our Sauiour there doth expound it, al the wicked, who are called chrildren of the deuil, the ſeruants, not Magiſtrats, but Angells: the pulling vp, not the execution of perticuler euell doers by temporall death, but the deſtruction of all the wicked children of the deuill, vnto death euerlaſting. Which pointes are ſo plaine to any that will conſider the parable with iudgmēt, as they can not be denied. No ſtrōger are the reſt of the poofes that are by the fauourers of this cauſe brought in out of *Celſus*, a principall writer for the maintenance of it, nor which this new aduocate for heretiques would inſinuate for this purpoſe, though for the authority of the cannon law to the contrary, he dare not plainely diſcouer this to be his opinion, ſaying, *faith is the gift of God*. For this concludeth not, that no man by compulſion & correction may ſo profite, that he may be occaſioned to vſe ſuch meanes, whereby after he may beleene, nor that ſuch as are obſtinate heretiques ought not to be executed by death. For by like reaſon, no malefactors ſhould die for feare of deſtroying them euerlaſtingly: repentāce being the gift of God, aſwell as faith. Of this

this therefore we are agreed, but who is to be iudged an hereitque, is all the queſtion betwene vs. They by their Cannon lawe, iudge all heretiques that hold not the faith which at this day is profeſſed in the church of *Rome*. But we deny their Cannon law, to be any competent iudge of hereſie, (a great part of which lawe, is the ſinke of all error and abomination) or any other cannons, decrees, and authorities of men what ſoeuer: and affirme, the only word of God, left written in the bookes of the holy and canonicall ſcriptures, to be able to iudge of theſe matters, as partly was declared in the beginning of this anſwere. Further we affirme, and that agreeably to the ſame holy ſcripture (wherunto we refer our ſelues for trial) that the faith, now taugh & receaued by the church of *Rome*, in ſuch points as it differeth frō vs, to be nothing, but a new & late ſuperſtition & hereſie. The cauſe then falling out thus betweene vs, that their doctrine differing from ours, is error & hereſie, & ours wherein it differeth from them, as in all the other parts therof, is the pure word of God, ſweet, as the ſweet bread of the Paſſouer without any leauen, & fine, as the ſiluer tried & refined ſeauē times in the

Pag. 9.

Pſal. 12.

furnace: we ar certainly aſſured by the ſame (whereby we ſhall be iudged in that day when the truth ſhall ſhine as the Sunne, and they ſhall ſee it, which doe not repent of this their contradiction of *Core*, to their euerlaſting confuſion) that the ancient generall law whereof he ſpeaketh, can make nothing at all with them, or againſt vs. Of the other parte, whereas he would ſhew vs to haue ſmall or no authoritie to proceede againſt them as we doe, as hauing, in his opinion, onely certaine national ſtatuts whereby our proceedings are warranted: he is to vnderſtand, that vpon ſuch reaſons as haue bene ſhewed, of their doctrine and ours, the ſame auncient and generall law, which chargeth Magiſtrates, with the keeping of all thinges written in the law, and with the ciuill puniſhment of all offendors, is a moſt ſufficiēt warrāt, for the authoritie which God hath now ſet ouer vs, to compell all the ſubiects within this Dominion, to ſerue the Lorde our God, according to that right order of his ſeruice, which he himſelfe hath appoin ted, and to correct their errours and obſtinacie, which ſhalbe diſobedient, as the qualitie of their offence ſhall deſerue. Vp-

Deut.17.19
Rom.13.

on

on the warrant of this ancient lawe, *Ioſia* in his time, conſtrained all Iſraell to ſerue the Lord their God: which cannot otherwiſe be vnderſtood, then of compelling them thereunto, by new national ſtatutes, the ſeueritie whereof, enforced an obedience to God, and to the King. Likewiſe vpon the authoritie of the law of *Moſes*, commaunding to put to death the falſe Prophet and the Idolater, *Aſa* made a ſtatute in his time, that whoſoeuer did not ſeeke the Lord (vnderſtanding thereby a renouncing of Idolatrie, and a worſhipping of the only true God according to his lawe) ſhould dy the death. Which, as it was lawfull then and in them, yea duetifull and neceſſarie: euen ſo vpon like ground, is it as lawfull and duetifull, for all Chriſtian Princes now, to make like ſtatutes, vpon the ſame warrant, for the gouernmēt of the nation & people committed to thē. There is no cauſe thē, why he ſhould make ſo light of our nationall ſtatuts, being the true and liuely vſe of the law of God, by this meanes renewed, and recouering his force againe by ſuch proceedinges. It appeareth therefor by theſe reaſons, that the authoritie, is ſufficient and ſtrong, whereby

2. *Chro.* 34. 32.

Deut. 13. 5. &c. *Deut.* 17. 5. 2. *Chron.* 15 13.

they are punished, yea and such, as may well warrant a further proceding against so many of them, as may be iustly condemned for heretiques: that part of the Cannon lawe, standing nowe as well in force, as it did in the time of their tyrannie, and giuing vs, that power against them, which they neuer coulde haue by it lawfully against vs, whom they could neuer convict of any error. And thus much for answere to the authoritie, whereupon both our proceedinges are grounded, being the first of the two reasons he alleadgeth. Nowe come we to the other argument, which is, of the difference of the cause betweene them & vs, the principal point of all this treatise.

Answere to the foure reasons of the aduersary for their cause.

The difference he noteth, is in foure pointes, whereof two, which are, the antiquitie, and vniuersallitie of their faith, he doth but lightly touch by the way: the other two, of vnitie, & pollicie, de discourseth of more at large. Whose steps because I haue bound my selfe to follow, somwhat I must answere to the former, before I proceede to the other two, wherin he seemeth to haue more confidence.

Answere to the 1. which is antiquity

Our faith (sayth he (*is the onely religion of our forefathers, in Englande*. To this

this I aunſwere, firſt that it is not true, and then if it were, yet it can be no ſufficient reaſon for them, nor againſt our cauſe. For the firſt, it appeareth by the reſiſtance which the auncient Britons made to *Auſten* the Monke, the Pope of *Romes* Meſſenger or *Nuntio* hither, & the whole diſcourſe of that ſtorie. Which ſheweth, that they which were in that age before the Conqueſt, receaued neither his Supremacy nor his faith: & that from the beginning of Chriſtianity in the lande, to that time, the religion had bene free from moſt of their corruptions. Their tranſubſtantiation, the Saxons, which after preuailed, beleeued not, as appeareth by a ſermon found written in the Saxon tongue, appointed in their time to be vttered vnto the people at Eaſter before the communion: and publiſhed in print by authority to all the worlde for proofe hereof. But I put the caſe, our forefathers had neuer had other Religion in Englande, were this a ſufficient reaſon to proue it good? If it be, then many ſuperſtitious abominations of the Heathen, may be iuſtified, & ackowledged for good religion. The curſed falſe worſhippe of *Mahomet* in *Aſia*, hath

continued as long, as the Idolatrous superstition of the church of *Rome*: yet were it vtterly impertinent, for the posteritie lyuing this day in those partes, to alleadge this reason, that it is the onely religion of their forefathers in *Asia*. When the Apostles came preaching the Gospell to the *Gētiles*, they had bene a people, in the ages & generations before that time, in respect of the true knowledge of religion, neglected and not regarded of God, hauing in a maner from the beginnig of the world, which was 4000. yeares, continued in their Idolatrie: yet was this no sufficient cause to continue in it still, and despise the Gospell as a new faith. Which though it had not bene vouchsafed thē before, yet was more auncient, then their wicked superstitions. Contrariwise it was fit for them, the longer they had lien in darkenesse and in the vale of the shadow of death, with so much more ioy to see and beholde the Sunne, when it began to rise in their countries. Euen so, notwithstanding it were true, that darkenes had couered this land in all the time of our forfathers, yet nowe that we their children haue the fauour to see this glorious Sunne to rise in our horizon

Act.17.30.

and

and to see his comming forth like the com
ming forth of a Bridegrome out of his *Psal. 19.5.*
chamber, or of some worthy knight and
champion setting out to runne his course:
should we loue darkenes more then light,
and refuse the riches of Gods mercie most
freely and bountifully bestowed vpon vs?
Nay we ought rather to celebrat the good
nes of God towardes vs with euerlasting
prayses, for that he hath made knowen to
vs, the mistery hidden from so many ages,
and vnknowen so long to the worlde, as it
is now reuealed: and our own happinesse,
whose eyes do see the light of the *Gentiles*, *Luc. 2. 32.*
& the glory of *Israell*; & whose eares doe *Mat. 12 42*
heare the wisedom that is greater then *Sa-* *Luc. 11. 31*
lamõs: Things, which in deed many of our
forefathers, especially in some late hundred
yeares, haue not sene nor heard, as we now
by the grace of God do see & heare them.

The same may be saide of their gene- *Answere to the 2. reason of generalitie.*
rallity, namely, that first it is not true,
that this their faith was left vs by the gene-
rall consent of all Christendom, and then,
that generallity in it selfe, sufficeth not to
proue religion good. For the first, it is ma-
nifest by the holy scriptures, that the Apo-
stles, who, as it appeareth, by their wri-

tings preached the doctrine which we professe, neuer taught their superstitiō, hauing left vs no one pointe, of all that, which is properly their faith, & wherein they differ from vs. The auncient fathers testifie (I speake of the most auncient of them) such partes of Christendome as they liued and taught in, to haue beleeued no such faith. The Stories of the Church, make mention of Christian Churches in *Asia*, and in *Affrike*, and some parts of *Europe* also, which neuer receaued the faith of the Church of *Rome*, that is, that faith which is properly the Romish faith, and wherein it dissenteth from vs: as neither their supremacie, nor idolatrie, nor sundrie such other pointes, which are the beautie and croune of Poperie. Therefore it is vntrue, that they haue it left them by a general cōsent. Further, all generallitie in it selfe, is not sufficient to iustifie a matter of faith. What hath bene, and yet is, more generall in the worlde, then *Mahometisme* and *Paganisme*, which yet Christiā men, for all the generality of it, do worthily, according to Gods word, detest & abhorre. The general cōsent of the whole Church, I meane of al the holy assemblies, which at the same time

time, in all the worlde, professe by publike ministerie Christian religion, as a most graue and reuerend testimonie, ought worthily to be regarded by all her modest and humble children. Yet, because it may be subiect to error in some point, yea most substantiall and materiall points (as the experience of the Apostasie, which the Apostle prophecied of, doth sufficiently declare) euen that can be no sufficient warrant of the truth. Onely the written word of God, is sufficient, which alone, hath this prerogatiue aboue all creatures, to certifie and assure our consciences, in matters of religion. Whereby, we being taught the faith which we haue beleeued (as we are readie, through the grace of God, to make good at all times before all men) our faith can not be any new or particuler opinion, as he wrongfully chargeth it, but is the auncient, and generall faith of the church, which hath testimony giuen vnto it, by the law, & by all the Prophets, which spake from *Moses* to *Samuell*, and those which followed after. These are auncient Fathers in deede, whose heades are all white as woll, in comparison of whom, the fathers they boast of, haue neuer a one

Rom. 3. 21. *Act.* 3. 24.

of them a graie haire vppon his heade, and may seeme, to haue bene borne, but yesterday. In which respect, according to the Lawe, they are to rise vp, and giue place, and doe their duetie, to these, who are aged Fathers in deede. For, where as simply, there is nothing auncient, but that which is euerlasting, and all other things, are auncient in respect, and in comparison of that which is yonger: we most truely affirme, our faith to be so farre more ancient then theirs, as that for euerie hundreth yeares their doctrine is olde, which at this day the Church of *Rome* teacheth, that which our Churches professe, is auncient a thousande: as being the faith of the righteousnes of God, witnessed vnto, by the Law, and by the Prophets. Therefore, if it had neuer bene hearde of in Englande before, and though it haue bene condemned, by that vngodly *Pius Quintus*, and his successor of like impietie, and their folowers, as Christ was by *Caiphas*, and the Apostles, by *Annas* and his whole consistorie: yet remaineth it still, and shall remaine for euer, no new nor perticuler opinion, but the auncient & generall faith of the Church, the Apostolicall and Prophe-

Leuit. 19. 32.

Rom. 3. 21

ticall

phetical doctrine, whereby in all partes of the worlde, haue bene, and ſhall be ſaued, whoſoeuer were appointed to euerlaſting life. For which cauſe, godly hath it bene procured by your HH. and eſtabliſhed by her highneſſe authoritie amongeſt vs: as was the obedience of the lawe, by *Ioſias*, when it was founde, after that it had bene loſt, by negligence of the Prieſtes, for certaine yeares. For euen in like ſort the true Goſpel being found againe, which had bene loſt by the negligence of their Prieſtes, (if not alſo by their malice, and for the furtherance of their pompe and riches which it ſerued not for) hath bene in deede receaued by the right reuerend *Synod* of the miniſtrie of this our whole Nation, and reſtored to his former and auncient authoritie, by the high Court of Parliament, enacting and ordayning by ſtatute, the approbation and allowance of it. Which, if it haue bene done, as here he cõplayneth, without triall or diſputation, and confuting of the aduerſary openly, the blame is to be laide vpon none but themſelues. For who can make a coward to fight? He may be chalenged, he may haue his day appointed, and by ſome meanes

2. King. 22. 8. 2. Chron. 34 15.

be brought into the fielde: but if his hart shall faile him, when he seeth his enemie in the face, and that the euill quarrell he commeth in, doth take away his courage, so that he yeeld himselfe to the pleasure of his aduersary without striking of any stroke: hath he after any reason to complaine, that he was not fought withall? Euen so it is not vnknowne to your Honours, and to this whole state, that our aduersaries were called to disputation, and the day appointed, at which also they came, as if they would haue disputed: but, belike considering there is no wisedom against the Lord, nor power that can preuaile aginst his truth, they began to picke quarrels to auoide the brunt of the battell, & forsooke the field refusing to dispute. Our reuerend Fathers of worthy memorie *Cranmer, Ridley, Latimer*, &c. dealt not so with them in Q. *Maries* dayes, but encountred with them, both in the conuocation house, and also at *Oxford*, to their shameful foile, & iust reproch, howsoeuer after, they hauing the law in their own hands, did most vniust & cruell execution vpon them, by burning them in the fire. An argument, voide of all reason, and full of violence and wrong,

prou. 21. 30.

which

which yet by the grace of God, they fully answered, receiuing vertue from aboue, & being fortified with an heroical magnanimitie, and a most christian & noble spirit, whereby they endured, the cruell torment of the flaming fire, with great patience and comfort, reioycing, that they were vouchsafed, not only to beleeue, but also to suffer, *Phil. 1.29.* and that vnto death, and so cruell a death, for the testimonie of the Lord Iesu, and the witnesse of his truth. And yet these mē (according to the Prouerb, that he that flyeth may fight againe) not being ashamed, that mē should remember the foile of that day, when they were not able, to stande with those, who were appointed to dispute with thē: now as if they had gotten new hart of grace, & some good armor of profe, which euen the verie worde of God, the spiritual sword, wherby we fight against them, were not able to pearce: haue nothing in their mouthes, nor in their pennes, but disputation: wherof, if they came to it againe, as their late champian did, I doubt not, but they woulde soone haue enough. But of this, I haue occasiō to speak more hereafter, Now let vs proceede to his other reasons. *Answere to the 3. reason of vanitie.*

The other two reasons which are deba-

ted by him more at large, are of vnity, and policy: both which, he affirmeth to be in their religion, and denieth to be in ours. For vnitie, I say as in the other, that neither if they had the vnitie & agreemēt amongst themselues, whereof they boast, that they were thereby sufficiently warranted, and then, that they haue it not. Of the other part, that with vs, is the true vnitie, which is in verity. For the first, that all agreement is no sufficient proofe, of the goodnes of the matter wherein they agree, it may easily appeare, for that all malefactors haue a kinde of agreement. So likewise haue the enemies of the Gospell of Christ, as the Apostles out of the 2. Psalm. declare, that the *Iewes*, & the *Romaines*, the ancient enemies of Christ, that the *Gentiles* & the people of *Israell*, the state ciuill & ecclesiastical, did all agree and conspire together, against God, and against his annointed. Therfore, except he can proue, that faith wherin they agree, to be the true and auncient faith of Gods Church, his vnitie is nothing but a conspiracie, and their hie consistorie, as the consistorie of the hie Priestes, confederate togeather against Christ, and against his Apostles, or as the agreement betweene

Psal. 2. 1.
Act. 4. 25.

betweene *Core*, *Dathan* and *Abyram*, with their rebellious companies, againſt *Moſes* and *Aaron*. Further, I ſay their Church, is ſo farre of, from that vnitie and agreement which he boaſteth of, that contrariwiſe, it hath bene, and is, full of contentions and controuerſies. Which if we conſider, in the publike ſtate of their Church, is moſt manifeſt, in the infinit varietie & differēce of Saincts, and meanes of ſaluation, choſen to worſhip, and to truſt vnto, by ſundrie Nations, Townes, companies, & perſons, as it liked them beſt. Likewiſe by the diuers Miſſals, Breuiaries, and Ceremonies vſed amongſt them. Further alſo by their ſundry ſectes of Monkes, & Nūnes, which they haue ſo multiplied of late, wheras not many hundred yeares ago, they had onely the order of *Bennet*. But eſpecially in the Popes, Counſels, Vniuerſities, & brotherhoodes of Monks and Fryers, it appeareth, that the Lord burſt their Church, as a veſſel of clay, & an earthen pot, ſtricken with a barre of iron, into ſo many peeces and fitters, that there ſcarſe remayneth whole, any one potſheard, ſo big, as might ſerue to fetch fire withall. The agreement of the Popes was ſuch about *Formoſus*, that for

Num.16.1. 23

Pſal.2

some yeares euery Pope disanulled his predecessors actes: they condemned one another, yea, they followed their cause with such bitter malice (*Platina* their owne writer reporting it) that *Formosus* was take vp after his death, and burned, and his ashes cast into the riuer. The Schisme of two or three Popes at once, which cõtinued so many yeares, & occupied all Christian Princes, to the perpetuall infamie, of their malitious discords: doth witnesse to all posterie, how farre, their Church, is from this vnitie, they would boast of. Further their booke of decrees, though *Gratian* would force them to agree, declareth, what contrary & repugnant sentẽces, haue bene pronounced by thẽ, in sundry causes & points of great importaunce. And this hath bene the vnity of the Popes amongst thẽ selues: with others they haue agreed thus. They haue moued and maintayned warres both with Kinges and *Kesars*, and those both *Greeke*, *French*, and *Germanes*. Manie counselles haue bene excommunicated by them, and they againe by the counselles. Most famouse and noble Churches, haue likewise had experience, what bitter spirit of contention and discorde, hath posse-

sed

sed them. They haue alienated and cleane cut of, the renoumed Churches of *Asia*, wherof a great manie, were planted, with the Apostles owne hands. In like manner haue they contended and striuen with the Churches of *Africa*. In *Europe*, the seate of their impiety, nether the Churches of *Germany*, *Fraunce*, *England*, *Denmarke*, nor sundrie other, but haue bene deuided, and rent a sunder, with their quarels, and in a maner brought to wast, by meanes of the controuersies, they haue had with them, and others, raised and nourished by them. But especiallie their owne *Italie*, as other monumentes, and the partialities and factions of the *Guelphes*, and *Gibellines*, and their present estate doth witnesse.

Moreouer, *Clement* the fift, maintained a great contention, with the famous vniuersitie of *Paris*, about his indulgences. An other of them, had a great quarell, with the begging Friers, concerning their order of Monkerie And this hath bene the vnity, which the Popes haue had amongst them selues, and with others. Their counselles also, as being the vnquiet bodies, of so restlesse and contentiouse a head, haue bene

at variance one with an other: as those of *Basil* and *Constance*, & sundry others. Their Monks and Fryers, haue had great warres, both amongst them selues, & with others, both with the Popes them selues, with the vniuersities, and with their chiefe Prelates, as that which they had, with *Clement* the fifte, with the vniuersitie of *Paris*, and the Archbyshop of *Armach*: with whom they agreed little better, then the Popes Nuncio, at *Paris*, this last yeare, agreed with the *Franciscanes*, to the most shameful reproch of their whole Church.

Gal.5.15 The *Canonists* and the Scholemen, byte one another, till, according to the Apostle, they be consumed one of another. The Scholemen, they are also deuided amongst themselues, into *Reals* and *Nominals*, and according to their captaines, vnder whose auncient and banner they fight: some are Thomists, some Scotists, some hold ef Occā. This is not according to him that said, Ioh.14.27 2.Cor.1.13 my peace I leaue with you, my peace I giue vnto you. Is Ghrist deuided?

According to these publike examples, their priuate doctors and writers haue behaued them selues, euen of late yeares in writing one against another, as *Catharinus* an Arch-

Archb: and one of the Popes Minions, *Dominicus de Soto*, confeſſour to *Charles* the fift: *Caietanus*, *Tapperus*, *Pigghius*, with ſundrie other, and the Fathers of the Coũcell of *Trent*, all which ſo agreed, that according as it is ſaid of Iſmaell, their handes were euerie one againſt all others, and all others againſt them. Their agreement, was like that, which was amongeſt the *Babilonians*, after the Lord had ſtriken thẽ, with the confuſion of their tongues, that one vnderſtood not an other: and like the diſcord of the *Madianites*, who thruſt euerie man his ſword, into the ſide of his owne Countriman. Which their contentions and debates, were of no ſmall matters, but of originall ſinne, of iuſtification by faith, of the certainty of hope, of the vertue of the death of Chriſt, of the vertue of Baptiſme, of the ſupremacie, of the higher authoritie, of the Pope, or of the Counſels: of the Church, or of the Scripture: of the reſidence of Biſhops, & ſuch like. I might here alſo ſhew, how their doctrine diſagreeth with it ſelfe, one point ouerthrowing an other, but this may ſuffice, to rebuke the vanitie, of the boaſt of their agreement, and to laye out ſome part of the euidences, which I haue

Gen. 16.12

Gen. 11
Iudg. 7.22
Eſa. 9.4

to shew against them, to proue, that their Church, is not that friend, that Doue, that Spouse of Christ, which is but one, wherof they so often vaunt: but a contentious and quarrellous companie, at cõtinuall warres with others and among them selues, as the posteritie of *Ismaell*, and as the hostes and tentes of *Madian*.

Now let vs see with what diffention he can charge our Church in *Englãd*. Wherin if he would haue proceeded soundlie to the iust charging of vs, he ought if he had bene able, to haue brought out, the publike confession, and articles of faith, agreed vnto now, & before in King *Edwards* time, and haue shewed anye in England, that, professing the Gospell, dissenteth from them. Or if he would haue vs to answere for all that professe our faith, in all the world, yet ought he to haue sought out the auncient recordes, and authentike confessions of faith, which the professours in the seuerall Countreyes where they are, haue exhibited, by common consent and agreement, vnto their Princes. But being not able so to do, as shall appeare after in the particulers that he alleadgeth, he seeketh some fewe places, out of the infinite

works

workes and bookes, written by ſome of our profeſsion, which may ſeeme, to haue a ſhewe of repugnaunce betweene them ſelues. If a man ſhould deale thus, not only with their wrangling writers, which are full of quarelles and controuerſies: but euē with the auncient and learned fathers, it were an eaſie matter, to note a multitude of differences and contrarieties in them, in matters of greater importaunce, then any he chargeth vs withall.

He hath made choiſe eſpecially of three, in whoſe workes he will ſhew a difference in ſome points. Theſe three are the famous and worthie Clearks of bleſſed memorie in the Church of God, *M. Luther*, *P. Melanēthon*, and *Iohn Caluin*. Three ſuch worthies, in the Campe and Tentes of the Lorde God of Hoſtes, as *Iosbab*, *Eleazer*, and *Shammah* are recorded to haue bene in the Hoaſt of *Dauid*. For though manie haue done worthelye, and therefore may iuſtlie be accounted as in the honourable places of the thirtie, of *Dauids* worthie Souldiours, and ſome of them of the ſeconde three, yet hardlie haue they attained to theſe three. Of which three, *Luther* and *Melanēthon*, were the burning

2. Sam. 23. 8. 9. 10. 11

lampes and the shining lights of *Germany*.

M. Luther *Luther* cleare as the light, shined first as in a darke place, and as the appearing of the day, to those which sate in the shadowe of death. He was endued of God with a spirit of power, as *Elias*: so as he stoode, not one-
1. *King.* 18 ly against foure hundred false Prophets of *Baal*: but against almost foure hundred
Ier. 1. 18 thousande. The Lorde made him as he had done *Ieremy*, a defensed citie, and as a piller of yron, and wall of brasse, to all the Kings, Princes, Priestes, and people of *Europe*. He was a chosen instrument in the Lordes hand, an elect vessell, euen a vessell of Gold, made of God, to beare his name, before Princes and rulers, & to present, the truth of the Gospell, to Kings and *Kesars*, as he did at *VVormes* in the imperiall assembly, to *Charles* the fift, to the Princes Electors, and other the great States and Princes of *Germanie*. If he were rude in speech, as he truely wrote to *Erasmus*, yet was he not so in knowledge. Nay both his skill in diuinitie, was profound, and his tong was eloquent to vtter it. Notwithstanding, as the elect vessell, so first called, and the Doctor of the *Gentiles*, lest he should be lifted vp, with the Reuelations which had bene

shewed

ſhewed vnto him in paradiſe, being rapt into the third heauens, receaued ſom blowes and buffets of the Angell of Sathan: ſo no maruell, if the Lorde ſuffred *Luther* likewiſe, ſome other way, to take a blow of Sathan, and in ſome reſpect to be foyled, that he might humble him, & teach vs, to truſt in God, and not in men. *Iacob* hauing ſene the face of God in *Peniell*, & wraſtled with him all the night, yea, preuayled againſt him (by which victorie he got that newe and honourable name of *Iſraell*, whereby to this day, he is more renoumed in the Church, then all the *Affricani* and *Germanici*, which had their praiſe of men) yet caried not away ſuch a victorie, and ſo great glorie, without a blowe, that hee halted of after, all the dayes of his life. In like maner, this worthie *Iſraelite*, ſo ſaw God, & ſo wraſtled to his euerlaſting praiſe before God and man, as yet he halted, & was blemiſhed in ſome part, all the dayes of his life. Which was for the humbling of him, that the ſight which he had ſeene as in *Peniell*, that the Reuelations which he had, as if he had bin taken, to the third Heauen & Paradiſe of God, ſhould not lift him vp aboue meaſure: & that the Church hereby

2. *Cor.* 12.7

Gen. 32.24

shoulde be instructed, to depend vppon no mortall creature, but onely vpon the Lord. Therefore if he fayled in a point or two, this is not so much to be obiected against him, much lesse against vs: as his name is to be esteemed, for the fauor he was vouchsafed of God, to be his chosen instrument vnto vs, to discouer so farre as he did, the truth, which our aduersaries had drowned in the bottome of the sea. His spirit in deed was vehement and hote as fire, his stile and penne as a sharpe two edged sworde in his hand, and cut like a rasour, which was giuen him of God, to cutte in sunder the troupes and companies of the enemies of the Gospell. Which if he were not alwayes able so to wealde and handle, but that sometime also the sworde fell vppon those, whōe he ought not only not to haue hurt, but to haue defended, it was his weakenesse and infirmitie: yet such, as ought not to preiudice, his other honorable seruice, done to God and to his Church, against their enemies. And so much the lesse ought it to be preiudiciall, because sometimes he founde his vehemencie that way, not verie well bestowed, and sought to heale againe the woundes, which hee had

had made. Which he did, both at other times, subscribing to the same pointes he had oppugned, and a litle before his departure: as appeareth by sundry letters of diuers men, and by the solemne agreement, made with the Churches of *Heluetia* and *Suenia*, & by his own confession to *Melanchthon*, as it is sufficientlie testified, at his last farewell from him, before his death.

Melanchthon the second light of *Germany*, was giuen of God, as a great blessing, & help, to *Luther*, in all his battailes, for he was faithfull to him, as was *Ionathã* to *Dauid*. He was excellently learned, not onely in Diuinitie, but also in the tongus and sciences, and generallie, in all good learning, as appeareth by his worthie labours in them vnto this day. For what arte or science was not polished with his learned hande. He filed the tongue with his preceptes of Rhetorike. He made reason more reasonable, by his skilfull rules of Logike. He lift vp our heades to behold the starres, and taught vs to looke backe, into the times that are past. Finally al good learning receaued help of his excellent wit. God gaue him a softer and a milder spirite, a nature more easie to be dealt with, *Melãthon*

louely and amiable, gratious and curteous to all men. Whereby the Lorde, ioyning those two excellent witts, of contrarie nature together, so tempered them both, as they might be fittest for his seruice. *Luthers* fierie nature, needefull for him, being to stand in the Front of all the battell, least it should haue bene to hoate, was mitigated, with a gracious aspect, of the sweete nature of the other, and a fit cast of his temperate beames, for the purpose: whereby hee so increased the light, and asswaged the heate of *Luther*, that the Church of God, receaued great benefit, by their happie coniunction. For when *Luthers* vehement spirit
2.Reg.3.15 was moued, as was the spirit of *Elizeus*, whē *Iehoram* came to aske counsell of him, then *Melanchthons* companie and conuersation, mitigated his extreame heats, & hye displeasures, euen as the musike which pa-
2.King. cified *Elizeus*, and quieted his mind when it was sore offended. So of the other parte, wheras *Melanchthons* meekenesse, was in
Psal.6 daunger, to be turned into coldnes of zeale, and feare to professe the truth, which God had made knowne vnto him: *Luther* was
Esa.6 to him, as the Seraphin was to the Prophet *Esay*, which by the burning coales, of the Lords

Lordes Altar, kindled and enflamed his zeale. For by his noble ſpirit of magnanimitie, he ſtrēgthned and fortified the other, againſt the feare of fleſh and bloud. Such was the comfort, and benefite, which they receaued, of their mutuall gifts, to the great edification of the Church. And this is that golden paire, of two of the worthieſt Miniſters of the Goſpel, that *Germany* hath yet brought foorth in any age. Out of whoſe large volumes, the pretended differences, obiected vnto vs, are taken and gathered.

Caluin.

The third is, *Iohn Caluin*, one of the ſoūdeſt Diuines, and of deepeſt iudgement, in matters of religion, both of doctrine, and of diſcipline, that God gaue to his Church, this thouſand yeares: whoſe good name in the Church, is better in deede, as the wiſe man ſaith, thē any ſwete & excellent oyntment. For, howe ſo euer *Boſſec*, and the ſlaunderous defendour of the late Cenſure, haue rayled, in the ſpirit of *Semei* againſt him, and ſought to their power, to ſpoile and marre this pretiouſe oyntment: yet all that are of the Church, in theſe partes of *Europe*, ſmell the ſauour of it, as the Apoſtles did, the narde of *Marie*, which ſhee powred vppon the head of our Sauiour

Eccl.7.3

2.Sam.16.7

Ioh.12.3

Christ: and as they that were in the Temple, did the sweete and fragrant odor of the holie oyntment, when it was powred out vppon *Aarons* head, and trickled downe to the hemme of his garment. This worthie man of God, like a goodlie Starre rising first in *Fraunce*, and after ascending to *Geneua* (where also it went downe) so shined in his time, in the midst of the Church, as if all the Firmament thereof, had bene but this one Starre, and as if in all the coape of Heauen, there had shined none other. And these three worthies of all the Lordes hoste, at once, this weake Author, hath specially chosen, to encounter, and to deface, with contrarietie to them selues, and one with another, putting his trust as it seemeth in this: that his surmysed contrarieties should neuer come to be examined.

Exo. 30.23 24, 25.30 *Psal.* 133.2

The pointes wherein he chargeth them with contrarietie, are of the Sacramentes, and first in general, of the number of them: whereof he affirmeth, that *Luther* acknowledged but one, *Caluin* two, *Melanthon*, three or foure. For *Caluin*, I confesse, he saith there are but two, and indeed there are neither more nor lesse. For a Sacrament

Sacrament, being a seale of our Communion with Christ, it can not be shewed, Rom.4.11
that our Sauiour Christ appointed, anie more or lesse seales of the righteousnesse that is by faith, and our coniunction with him, then onely two, namely Baptisme, & the Supper of the Lord. Which, without any maner of question or difference, is manifestly declared, to be the generall iudgement, of the Churches professing the Gospell, by the *Harmonie of the confessions of their faith*. Which, hauing bene long ago, exhibited to the seuerall Princes of the Countries, states and kingdomes, where these Churches remaine, are nowe of late verie profitably published, to the iust conuictiō, of all such, as slaunder the reformed Churches, to be variablie distracted, and rent in sunder, with infinite differences of faith. For it appeareth, by that most profitable labour, that the Lorde hath knit and vnited them together, with a holy vnitie, both sweete as the ointment of *Aaron*, and also profitable and riche, as the dewe of *Sion*, & of *Hermon*. By which pleasant harmonie of the confessions, both of this Church and many others, it appeareth, that the generall iudgement and faith of Psa. 133

our Churches, acknowledgeth onely two Sacramentes. Wherein, the Churches of God, agreeing so well together, the diuers opinion of a particular man or two, if it were so, could not preiudice, their holy vnitie in the faith. But how vntrue it is, that is here obiected to *Luther* and *Melanchthon* will plainly be discouered. For *Luther*, that he, euer held or taught, that there should be but one Sacrament (as this author chargeth him) I say, is an vniust and slaunderous accusation. In the place, he alleadgeth for his proofe, in the beginning of his booke, of the *Babilonicall* captiuitie, after the denyinge of seuen Sacramentes, and graunting of three, which hee there expressely nameth, Baptisme, the Lordes Supper, and Penaunce: his wordes are these. *Although*, saith he, *if I vvoulde speake after the vse of the Scripture, I shoulde haue but one Sacrament, and three Sacramentall signes, vvhereof more largelie in his time.* By which woordes it is euident, that *Luther* ment nothing lesse, then to teache but one Sacrament, in that sense, we heare speake of a Sacrament, which contayneth in it, both the signe, of the Sacrament, or holy thing signified by it,

and

and alſo the Sacrament, or holy thing it ſelfe: for ſuch he plainely confeſſeth three: Baptiſme, the Lordes Supper, and Penance: but by one Sacrament, he vnderſtãdeth the matter and ſubſtance of the ſacramentall ſignes, which is in deede but one, namely, our Lorde and Sauiour Ieſus Chriſt. Which manifeſtly diſcouereth the ſimplicitie of this Authour, if not hauing read nor conſidered the place himſelfe, he vouched it, vpon confidence of the collection of ſome other: or his verie euill conſcience, if knowing this to be *Luthers* meaning, he haue ſo wrongfully & vntruſtly ſlaudered him. Thus for one Sacrament he hath his aunſwere.

Nowe to that he obiecteth of three or foure. For foure, he cyteth *Melanctons* common places, where *Melancton* hauing named three, Baptiſme, the Lordes Supper, and Penance, he addeth after, theſe wordes: *It liketh me moſt, that Ordination alſo be added*: whereunto, he annexeth this reaſon: *that it is commaundedof God, and that great promiſe is made, to the miniſterie & preaching of the vvord.* For anſwere whereunto, it is to be noted, that firſt, in the place alleadged, he nameth

onely three, then after, adioyneth this, that he could like wel the ordinance of the ministerie (for the commaundement of God, to ordaine Ministers, and the promise of God, to assist and blesse the ministerie of such as are lawfully called) were also named a Sacrament. Which importeth, as if he had saide, that in some sense, ordinatiō also may be called a Sacrament: Further the confession of *Ausburg*, and the Apologie of it, as he truely alleadgeth, both endyted by *Melancton*, maketh mention onely of three. Whereby it appeareth, that *Melancton* taught not simply foure, but onely three, and that the name of a Sacrament in some sense, might be attributed to the fourth: and for teaching sake, as he speaketh in his Apologie, in the title, of the number, & vse of Sacraments. Where handling this matter expresly he vseth these wordes, *We doe not thinke it any great matter, although some, for teaching, doe otherwise number, so that they duely keepe the things, which are deliuered in the Scriptures, neither did the auncient Fathers number alwayes the same.* By which place it appeareth, that *Melancton* (so that the holy things, which are left by

the

the ſcripture to be vſed by vs, be obſerued,) eſteemed it not greatly materiall, for the name of a Sacrament, to how many or how fewe of theſe thinges, it were attributed, wherein he leaneth vpon the iudgement of the auncient fathers, who all agreed not of the certaine number of thoſe thinges, which ſhoulde be called by this name. It appereth then, that *Melanction*, in this place, did not properly call Ordination of the Miniſters a Sacrament, but in this freedome and libertie, whereof he ſpeaketh, not binding him ſelfe ſtraitlie to the ſenſe of the worde, but vſing it, as he thought good, for more plaineneſſe of teaching that, which he would haue vnderſtood.

But yet he will ſay it remaineth, that there are three, by *Luther* and *Melanction*. To this I aunſwere, that it is true, that this, is the ordinarie ſpeach of them both, whē they ſpeake of the number of Sacraments, to reacken three, namely, Baptiſme, the Lordes Supper, and Penance: but in ſuch ſence, as being well conſidered, it ſhal appeare, they ſwarue nothing at all from the generall iudgement, of the faith of all our Churches. This I ſhewe by a plac: *Luth. de cap. Bab.*

of *Luther*, in the ende of his booke of the Captiuitie. Where hauing saide before that in some sense, there are many thinges which may be called Sacramentes, he addeth these wordes, *yet properlie it hath bene thought good, to call those onelie Sacramentes vvhich haue promises, vvith signes annexed vnto them. The rest, because they are not tyed vnto signes, are naked promises. VVherby it commeth to passe, that if vve vvill speake exactlie, there are onely tvvo Sacramentes in the Church of God. Baptisme, and the Bread: seeing that in these onely, vve see, both the signes, ordeined of God, and the promise, of forgiuenesse of sinnes: for the Sacrament of Penance, vvhich I haue reckened vvith these tvvo, vvanteth a signe visible, and instituted of God*, and so goeth forwarde to proue against the Schoolemen, by their owne definition of a Sacrament, which requireth such a visible signe, that Penance can be no Sacrament. Thus it appeareth, that when *Luther* and *Melanction* name any more then two, they speake it in a more generall and improper signification of the worde: but when they teach exactly, and attribute the name to no more

more, then the true definition of a Sacrament doth agree vnto, then they holde and teach, onely two, that is, Baptiſme, and the Lordes Supper, as *Caluin* doth, & as all the reformed Churches, doe holde and beleeue. Which may ſuffice for an aunſwere to his cauill of difference, in our Churches, and amongeſt theſe learned writers, concerning the number of the Sacraments.

The ſecond obiectiō of difference, is of certaine Sacramentes in particuler, & that of two, of Penance, and of orders. Concerning which two, that *Luther* and *Melanćton* ſometime call them Sacramentes, and ſometimes not, he hath his aunſwere alreadie, that it is in ſuch ſence, as they differ not from the vniuerſall iudgement & faith of the Church, or one of them from another, which may be his ſufficient aunſwere to all the places, which to this purpoſe, he alleadgeth out of them. As for *Caluin*, that he ſhould call orders, an vnordinarie Sacrament, it is ſo farre of, to proue that he pretendeth, that it confirmeth my aunſwere. For *Caluin* ſpeaking of Sacramentes, ſheweth that in a generall ſignification, this name may comprehend

Inſtiut. 4. 14. 18. 19. 20.

all manner of signes, giuen of God for better assurance of his promise, of which sort, he nameth the Rainebowe, the Fleece of *Gedeon*, and such like, but (saith he) *I speake here, onely of those, which are the ordinarie Sacraments of the whole church. And a litle after, the Sacramentes of the Iewes being abolished, two Sacramentes are instituted in the Church, namely, Baptisme, and the Lordes Supper, I speake (sayth he) of those, which are appointed for the vse of the whole Church. For as for laying on of handes, whereby, the Ministers are ordayned, as I doe not vnwillingly suffer it to be called a Sacrament, so doe I not number it, among the ordinarie Sacramentes*. Wherein it is manifest, that *Melancton* and *Caluin*, agree betweene them selues, and both of them, with the faith of the Church. Thus all men may see that we are not as sheepe broken out of the fould, scattered vpon the Mountaines, and wandring euerie one a seuerall way in our opinions, nor giddy, as it liketh this writer, slanderously to terme vs: but we are in the foulde, kept carefully vnder one sheepeheard, vnited in one God, one Lorde, one faith, one Baptisme,

tiſme, and the ſame hope of life euerlaſting. Eph. 4. For further proofe whereof, I beſeech the learned reader, that woulde be ſatisfied, to read the Harmony, of the Confeſsiõs of all the Churches, which this day make profeſsion of the Goſpell in *Europe*. And thus much for the vnitie amongeſt vs, and their bitter, yea and bloody diſſention, contrary to that, he boaſteth of themſelues, and ſlandereth vs.

Answere to the 4. reaſon which is of pollicy.

Nowe remaineth the ſecond argument of this ſorte, and the laſt of all his proofes, of the good policie, that is in Poperye. Which though it be, ſo much more largly laide out, then any of the other, as it ſeemeth to be the principall, and the reſt, to haue ſerued, but to make the way before it, and to helpe him to vtter, this his falſly named wiſedome and pollicy: yet fondly he will ſeeme to fall into it, by occaſion of hauing named pollicy, once a litle before. But in dede his true reaſon is, that if it were poſsible, he may deceaue your Honours, with a name, of pollicie and wiſedom: becauſe your Honors, being wiſe, haue a ſpeciall eye, and, as he ſpeaketh, particuler regard, vnto pollicie. But the graue & deepe iudgement that God hath giuen

your HH. will easily discouer his pretended policie, to be but a vaine fancie, and cause your wisedomes, to abide still immouable, in the loue, of the true, lawfull and holy wisedome, which your HH, most worthely regard. For who can better prise and esteeme so exceding gifts, then your LL? who by the vse thereof, all this happie time of her Ma. raigne, haue found it, to be a most necessarie and profitable gift, for the maintenance of a Christian Common wealth. Which, as this Author, and his friendes haue found to their small reioycing, so the duetifull subiectes, acknowledge it, to the glorie of God, to the worthy praise of your HH. to all posteritie, and to our singuler comfort. For except the Lorde had saued vs, and made your HH. carefull and wise, to preuent & disapoint their wicked and malicious practises against vs, this state and Church may iustly say with the Church of *Israell*, that nowe longe agoe, they had deuoured, and swallowed vs vp quicke. Therefore as we haue tasted the sweete fruit of this principall spirite of gouernment, wherewith the Lorde hath furnished you from aboue: so our dayly prayers to God for all your

Psal. 124.

HH.

Honours are, that he may dayly, more and more, enrich your noble hartes, with the true & holy feare of him, with the zealous loue of his Goſpell, with magnanimitie and courage, and all other princely and heroicall vertues, fit for Chriſtian Counſellors, to ſo Chriſtian a Queene, profeſsing the Goſpell, and namely, with that true wiſedome, which is from aboue, and which, as the Apoſtle *Iames* teacheth, is firſt pure, then peaceable, moderat, eaſie to be perſwaded, full of mercie, & of good fruites, without diſputing and without hipocriſie. As for the wiſedom the aduerſary boaſteth of, as the Prophet *Ieremy* ſaid to the falſe Prophetes and lying Prieſtes of his time, ſo may it be truely ſaide vnto this whole Church of theirs: *Howe do ye ſay, we are wiſe and the lawe of the Lord is with vs, for certainely, the pen worketh falshood. Haue their wiſe men cauſed them to blush? haue they bene caſt downe and taken? Behold they diſpiſe the worde of the Lorde:* can any manner of wiſedom then be in them? Surely there can be no true wiſedome in them, which is, as S. *Iames* ſaith, from aboue, ſpirituall, and of God, but that, which is falſly ſo named,

Iames 3.17

Ierem. 8.9

Iames 3.17

and is carnall, as the Apostle saith. Which true wisedome, howsoeuer this Authour boasteth to be in their Romaine religion, by a sweete enchauntment of great pollicie, to entice whom he may, to a liking of it, yet being well considered, it will be founde, to be to those that tast it, nothing, but as the fruite of the Tree of knowledge, of good and euill, wherwith Sathan, in the beginning, deceaued *Eue*, and as S. *Iames* saith, earthly, naturall, and diueliſh. Earthly, because it is not from heauen: naturall, because it is not spiritual, but onely the vaine and foolish discourse of flesh and blood, and of a naturall man, who can not conceiue the thinges which are of God: diueliſh (which followeth next to carnall wisedome, and sheweth that they, which are ledde by their naturall and humaine vnderstanding, are streight abused by the subtilties of Sathan) because it is not of God, but of the deuil, that olde and suttle serpent.

Gen. 3. 1.

1. Cor.

It is not pure, as S. *Iames* declareth the heauenly wisedome to be, which is pure, as the siluer, that is seuen times refined: but base and vile, because it is allayed and imbased, with all earthly and vile re-

Psalm. 12.

spectes,

ſpectes, of their owne gaine and ambition, whereunto they pretend in their Hierarchie, pilgrimages, pardons, purgatorie, and all other cunning inuentions, and politicke deuiſes of their religion. No more can it be ſaide to be, (as true wiſedom is, by the ſame Apoſtle), peaceable, moderate, tractable, full of mercie, and of good fruites, becauſe it is full of emulation, bitterneſſe, contentions, quarrels, reuenges not to be pacified, and hates neuer to be reconciled, full of bloody crueltie, and of euerie euill worke. It is not humble, and voide of diſpute and contradiction, (as is the wiſedome, which is from aboue,) but it is full of oppoſitions, & replies, encoũtring the wiſedome of God, with vaine diſcourſes of fleſh & bloud. For where our Sauiour Chriſt hath apointed, the worde of his Croſſe, to be ſet forth in a ſort, like it ſelfe, and the ſtate of his Miniſters, to be agreeable thereunto: their wiſedome, controlling this, for great ſimplicitie, haue deuiſed, as they ſuppoſe, a wiſer and a more politicke way, whereby, it might obtaine, more fauor & credit which is, to make it ſweete to the outward ſenſes, gorgeous, for rich apparell, ſumptuous, for

all costly furniture, stately and princely, for pompe, as representing in it, the image of a kingdome. Last of all, it is not sincere, but rather full of hipocrisie, because vnder an outwarde appearance of humblenes, and not sparing of the bodie, widowes and orphanes houses, were deuoured, idlenesse, pride, superstition, idolatrie, and all impietie, was hidden and couered. Thus a faire colour, was cast vpon a foule Sepulchre, of dead and stinking bones, and in a cup of golde, the Kinges and Princes of the earth, were presented with a poysoned wine, of all fornication. Which the stories of their filthinesse, of their warres, of their persuing one another to the death, yea and after death, aboundantly testifie. Therefore it came neuer (howsoeuer he vaunteth) from our Sauiour Christ, the wisedom of God, (which true wisedome onely maketh Commonweales to florish) nor frō his Apostles but from vnpure, carnall, profane, and deuilish wits. Neither hath it at any time, or can by any meanes, soundly vphold, and establish a Christian Common wealth, but alwayes hath bene, and both through the iustice of God, and by the verie nature of

it

it, muſt needes be, the certaine ruine and diſtructiō of al eſtates, which do receaue it.

But before I enter any further into the debating of this matter with him, I will firſt ſet downe, the ſtate of the queſtion betwene vs in this point, as he himſelfe hath done. That is (ſaith he) *that the practiſe* Pag. 27. *of our doctrine, as vve holde it, and of our aduerſaries, as they teach it, vvhether it be true or falſe (vvhich at other times and places, is to be diſcuſſed:) of ours (I ſay) doe follovv infinite vtilities to a Chriſtian Com mon vvealth, vvhich doe not from the doctrine of our aduerſaries, but rather the cleane contrarie hurtes and damages, and this is the ſtate of our queſtion in this place.* In which wordes, it appeareth that he vndertaketh to proue, that their Romane faith, be it true or falſe, bringeth infinite commodities to a common weale, and ours on the other parte, be it true or falſe, the cleane contrarie, diſcommodities. This is a ſtraunge pointe in diuinitie, and ſuch, as ſcarſe one woulde haue looked to haue hearde, of a *Ievve* or a *Turke*, acknowledging any God and truth in religion, much leſſe of one, pretending to be a Chriſtian, and a Catholique, and a

solliciter, as he woulde seeme, for persecuted Catholiques: either that a false faith, can make a wise and florishing common weale, or that true religion, should be but folly, and the ruine of the state whereof it is embraced. For the Prophetes and Apostles teach vs, that no kingdome, nor state can prosper, no Prince, no potentate, or people can be wise, or blessed in their gouernment, but by honoring and obeying almightie God, in such sort, as he hath appointed. Which doctrine oftentimes is repeated in the lawe, wherein it is declared vnto the people of God, that this shoulde be their wisedome with all nations, which shoulde saie, surely this onely, is a wise and a politicke people, if they kept, without adding or diminishing, all the preceptes, which God commaunded. Likewise, that this obedience, shoulde be their blessing, that it shoulde be well with them, if they keepe his commaundementes, that the Lorde woulde hate such, as hated them, and afflict such, as afflicted them, that the Angell of the Lorde, shoulde cut downe the *Cananites* before them, and bring them into the promised lande, that they shoulde abide in it,

and

and multiplye and be bleſſed in all that, they ſhoulde put their handes vnto, aboue all other people. Bleſſed in the fruite of them ſelues, of the earth, and of their cattell, and that they ſhoulde enlarge their dominions, from ſea to ſea, and from one floud to another. Of the other parte, if they did not keepe the law of the Lorde their God, his iudgementes and his ſtatutes, which he had commaunded them, then the Lord threatned to bring vpon them the plagues of *Egypt*, to curſſe them, in all that they ſhoulde deale withall, to caſt them out of the land, which he had cauſed their fathers to poſſeſſe, and making waſt their cities, yea and their ſanctuaries, and their countrie, to bring vpon them, famine and hunger, nakedneſſe, and pouertie, deſolation and captiuitie.

Theſe and ſuch like ſayinges of the Lawe, ſo vehementlie vttered vnto all Iſraell, with taking heauen and earth to witneſſe, that thus they ſhoulde finde it in the ende: doe plainely teſtifie, that ſuch religion, muſt needes be good, for the eſtabliſhing and proſpering of a common weale, which the Lorde him ſelfe hath *Deut.30.19*

left vnto vs, with promise of blessing, to those that keepe it: and contrariwise, that no false seruice of him, can be good for any state, but that it continually prouoketh, the curse and indignation of God against it. Therefore was *the King commaunded to take a coppie of the lawe, to haue it by him, and to reade in it, all the dayes of his life, that he might learne to feare the Lorde his God, to obserue all his vvordes and statutes, by doing of them, that his minde might not be lift vp aboue his breathern, nor he depart from that lavv, to the right hande or to the left, that he might prolonge his dayes in his kingdome, and his sonnes in the middest of Israell.*

Deut. 17. 18 19. 20.

To like effecte was it saide vnto *Iosua, let not the booke of this Lavve departe out of thy mouth, but meditate in it, night and day that thou mayest diligently obserue, as it is vvritten in it. For then, thou shalt prosper in thy vvayes, and haue successe in thy affayres.* Whereby likewise it is euident, that the blessing of Kinges and Princes dependeth hereupon, so that they onely, which worshippe the Lord aright according to his worde, haue promise of blessing for it, both of this life and

Ios. 1. 8.

of

of the life to come. For this cauſe, the *Prophet exhorieth Kinges to be vviſe, and Counſellers, to be vvell aduiſed, that they vvorship God and his annointed*: denouncing vnto the enemies, the almightye power of Chriſt, to the confuſion of all, that ſet them ſelues againſt him, whereby he ſhould be able, as eaſilie to breake them, as a man, with a barre of yron, doth daſh in peeces a pot of earth. To this purpoſe, notable is the ſpeech of *Aſaria* the Prophet, vnto King *Aſa*, & to all *Iuda*, & *Beniamin*, when the Lorde had miraculouſly foyled the innumerable multitude of their enemies. The *Lord* (ſaith he) *hath bene vvith you, vvhile ye haue bene vvith him, and if ye vvill yet ſeeke him, he vvill be readie for you, but if ye forſake him, he vvill forſake you* According to that, which the man of God had ſaid hereof before. *I vvill honour thoſe, vvhich honour me, and deſpiſe thoſe, vvhich deſpiſe me.* This doctrine was ſealed in the caſting away of *Saul*, & the chooſing and proſperous ſucceſſe of *Dauid*, as he often acknowledgeth. Likewiſe in *Salomõ*, the moſt wiſe and politique Prince, that euer ſate in the ſeate of *Dauid*, or ruled anie people in the world, who becauſe, he fully

Pſal.2.10 11.12

2.Chron.15

1.Sam.2.30

1.Sam.15 23.16.28 Pſal.18 2.Sam.22

1.Reg.10

eſtabliſhed the ſeruice of God, according to all that, had bin commaunded by the Prophets: the Lord alſo eſtabliſhed his ſeate, and increaſed his glorie, aboue all the kinges of the earth, till he beganne to decline from the Lord his God, and brought the abhominable Idolles of the ſtraunge women, whome he loued, into his owne kingedome and houſes, and worſhipped them. For then, the Lorde rayſed vp his ſeruaunte againſt him, who alſo in the dayes of his Sonne, ſo rente awaye tenne Tribes of Iſraell, from the houſe of *Dauid*, that they neuer returned vnto it againe. This was the ſpeeche of the Prophet *Shemaiah*, to *Roboam* and his Counſellers, and the people of *Iudah*: thus ſayeth the Lorde, *you haue forſaken me, therefore vvill I alſo abandon you, and giue you into the hand of Senacherib. VVhich vvas perfourmed, but in merey vpon their repentãce.* 2. Clro. 15. 5

Abiah obiected againſt *Ieroboam*, that he coulde not proſper, becauſe he had erected Idols in his kingdome, and had made him Prieſtes, contrarie to the lawe, and aſſured him ſelfe, of Gods aſsiſtaunce againſt him, for this reaſon, becauſe, they had the Lorde, for their God, who was 2. Chron. 13

their

theyr Captaine, and his lawefull Prieſtes, the ſonnes of *Aaron*, ſounding the Lords trumpets in the field before them. Therefore ſaith he, ye children of Iſraell, fight not againſt the Lorde, the God of your Fathers, for ye can not proſper. And accordinglie it is added, that the Iſraelites were ouerthrowne, hauing 500000. choſen men of warre ſlaine, & the Iewes were ſtrengthned, becauſe as ſayth the ſtorie, they reſted vppon the Lorde God of their Fathers. Diuerſe was the eſtate of the affayres of *Aſa*, accordinge as hee walked with God: proſpering, when he truſted in God, and decayinge, when he followed the vayne diſcourſe of fleſhe and bloude, and ſought to the *Aſſirians* for helpe.

The ſame is allwayes diligentlye noted, in the liues of the reſt of the Kinges. *Amazia*, *Azaria*, *Ioas*, *Ezechia*, *Iehoſaphat*, *Manaſſes*, and the reſte, euen to the deportation and carying awaye into captiuitie, of both the houſes of Iſraell and Iuda, with their Kinges, for falſe worſhippe and diſobedience vnto the woorde of the Lorde their God, as it is notablie declared in manie places of the holie ſto-

rie and of the Prophetes.

Theſe, and infinite ſuch like examples, which are in the bookes of Kinges, (for which, would to God all Chriſtian Princes and their Counſellers, did diligentlie reade them, and cauſe them, to be read and expounded vnto them) do declare, true pietie to be, the verie baſe and foundation of all ſound wiſedome and pollicie: & impietie, what ſhewe ſo euer it haue, of outward profit and commoditie for a ſeaſon, yet in deede and in the end, to be the verie cauſe of ruine and ouerthrowe, to al eſtates and kingdoms. The reaſon whereof is manifeſt, becauſe all Kinges and Princes, hold their Crownes and Scepters, at the will & pleaſure of God, who is King of Kings and Lorde of Lordes. For ſo is it written, *by me Kings do raigne*: and ſo *Nebucadnezer*, by proofe & the iuſt chaſtiſement of his pride, (in being caſt out ſeuen yeares from his kingdome, to liue with the beaſtes of the field) confeſſeth, that God diſpoſeth of the crownes and kingdomes of the world, giuing, and taking them, to, & from whom, it pleaſeth him. As therefore the Tenant at will, hath no better pollicie, then to pleaſe his Lorde, of whome he holdeth: ſo the greateſt

Pro 8.15

Dan 4 32

greateſt pollicie, and ſoundeſt wiſedome, that may be vſed by Kinges and Princes, is to pleaſe the Lord our God, in all obedience, and namely, in the zealous aduauncement of his true religion and ſeruice. Therfore wicked and deuiliſh is this rule,& not to be patienily heard of Chriſtian Princes, that falſe religion, or any diſobedience vnto God, idolatrie, hypocriſie, tyrannie, or any ſuch like, can eſtabliſh the ſeate of anie King,or bring ſecuritie,wealth,& honour, to any ſtate and people: or that true religiō and godlineſſe,that iuſtice & equity,ſhould diminiſh any of theſe, and make the ſtate weaker, or leſſe aſſured.

To long, hath this moſt falſe & wicked doctrine, abuſed Princes of weake iudgement, to the turning of their golde into droſſe, and their honour, into diſhonour. For, what can be more vnwiſe, vnhonourable, and vnprofitable in the end, then Idolatrie, diſsimulation, iniuſtice, and tyny?Or what can be more vnwiſe,& vnhonourable, then a ſtate, whoſe wiſedome is nothing but deepe hipocriſie, periurie, and licence of all impietie? On the other parte, what canne be more wiſe, or honorable, then a Prince and ſtate, by whom, true re-

ligion, is zealouslie, and sincerely aduaunced, iustice vprightly administred, the royall oth, word, and promise of a Prince, inuiolablie obserued, vertue rewarded, vice punished, good lawes wiselie made, rightly construed, & duely executed, & so good a course of gouernment with all Christian and noble magnanimitie maintayned and allowed. For surelie these two (which containe all the rest) religion and iustice, pietie and equitie, are the most precious pearles that may adorne the crownes of Princes: they are pillers, strong as *Iacin* & *Booz*, which were erected in the Temple, & are named of their stabilitie & strength, whereby their state is vpholden.

Salomõ, the royal patrone, of al true state & honor, by wisedom & vnderstãding, by counsell & magnanimitie, by knowledge, and the feare of the Lorde, as by the sixe steppes of his regall throne, which were made for that purpose, ascended into that glorious seate, (as it was noted by the Lyons at his feete on either side) aboue all Kings of the earth, and sate him downe, as a King of Kinges, and Lorde of Lordes. Whose glory so sitting, was such, as he seemed to be a newe *Adam*, reentred into the Para-

diſe of God or as the Sonne of God, whoſe glorie in a ſort was repreſented in him. In which example, the Lord hath ſealed vnto vs, the aſſuraunce of the promiſe he hath made, to honor princes, which honor him, and to cauſe the ſtates to proſper & to flouriſh, which builde vp the Temple of the Lord, and neglect not any thing, which he hath commaunded, for the furtherance and aduauncement of it.

And as in old time, theſe promiſes were confirmed in the glorious & happie kingdõe of *Salomon*: So may we truly acknowledge, to the great glorie of God, a notable teſtimonie of the fulfilling of them, in the bleſſed kingdõ of our moſt noble Queene. Whõe the Lord hath ſo wõderfully bleſt, to haue, as it ſeemeth, ſome notable example alſo in theſe dayes, to ſeale againe vnto all the world the certaine truth of this doctrine: *That happie is the Prince and people vvhoſe God is the Lord.*

For howe richlie hath the Lorde bleſſed her Highneſſe and her people, in compariſon of all the Kings and nations round about vs. Peace and aboundance (accordinge to the prayer of the Pſalme, for *Ieruſalem*) are within all the walles and Pa- *Pſal. 122*

laces of England. Such a peace and such a plentie, as our fathers neuer knew, nor our Chronicles report, to haue bin in the dayes of any her Maiesties most noble Auncestors before her. Our owne Countrey, yeldeth vs aboundance of al things that grow at home: and forreine Nations serue vs, with plenty of all commodities abrode. So that, whatsoeuer is in the East, or West, whatsoeuer in a maner, is vnder the Poles, or betwene them, we haue it brought vnto vs. Which continuing so many yeares in so calme a peace, must needes haue exceedingly enriched the land with wealth and treasure. The peace of it is miraculous, in so great and long troubles of all our neighbours about vs, and in so many plots and practises, layed and vndertaken by the Church of Rome, and the rebellious childrē therof, for the disturbāce of our peace. Further also, the Lorde hath giuen her highnesse that honour and glorie, that neuer anie of her noble progenitors attained vnto: which is, in her owne so happie estate, to sit as iudge and honourable arbitrator, of the causes and controuersies of the greatest Kings of *Europe*, and of all her neighbours, weighing the Ballaunce as it pleaseth

pleaseth her. And what is the cause of all these, so calme a peace, so rich a treasure, & so exceeding great honor? Surely the cause is the same, for which the noble King *Ezechias*, was blessed likewise with riches and honour. *Ezechias*, opened the dore of the temple of the Lord, which *Ahaz* his father, had shut vp: He cast out the *Sirian* Aulters, and set vp againe the Aultar of the the Lorde in his place, he purged the Temple from the Idoles and abhominations, wherewith it had bene polluted, he caused the presence breade, to be set vppon the presence table before the Lord, the Lamps of the golden candlesticke, to shine & giue light in the Temple of the Lord: he called home againe, the Priests & leuites, which were scattred abrode, and appointed liberall prouision and maintenance for them. Finallie, *in all the vvork, vvhich he began* 1. Chron. 31 *for the seruice of the house of God, in seeking* 21 *his God, both in the Lavve, and in the commaundements, he exercised him selfe vvith all his soule, & vvas prospered.* In like maner it hath pleased God, that her Higneſſe should cast out of his Temple amongst vs, their Romish Altars, their idols of gold & siluer, of wood and of stone, Legendes and

lyinge fables, the abhominations of the Masse, & all the wicked and hereticall doctrine of the Church of Rome, seruice in a straunge and vnknowen tongue, with a thousand superstitions vsed in it. In stede whereof, her Maiestie hath brought in, prayers in our own tongue, the holy word of God to be read, and truelie expounded vnto vs: the Sacramentes, which are the seales of the Gospell, to bee duly administred: the pure, cleane and vndefiled water of Baptisme, the Lordes Table furnished, as the royall Table of a Kinge, at the mariage of his Sonne, with the sweete breade of the finest of the wheate, and with wyne of a grape of most noble kynde, that is, with the preciouse bodie and bloude of our Sauiour Christ Iesu. Her Highnesse hath called backe againe, the Ministers of the Gospell, fledde, as *Elias* sometime did, into the Wilderneſse, so to sundrie places, where they might finde the Lorde, as he sawe him in the Rocke, in the Mounte *Horeb*. Further also, her Maiestie (which is her speciall Honour) hath, as the true daughter of *Sara*, receaued vnder her protection, such, as were forced to trauaile

tiayle from place to place, and that for the true profeſsion of the Goſpell, and giuen ſuccoure and comforte to the perſecuted members of Chriſt Ieſus. And for theſe, it hath pleaſed God to proſper her Maieſtie, and to giue her a people, holie, by profeſsion in Religion, peaceable in tranquillitie, riche in Treaſure, ſtronge in forces, faythfull and louinge to her Highneſſe, and her friendes: but fearefull and terrible to her enemies.

And nowe, to exalte her Throne, euen as highe as *Salomons* was exalted, what remayneth to be done, but that as *Salomon* finiſhed the Lordes Temple, and eſtabliſhed all the order of the houſe of GOD in euerie poynt, as the Lorde had comaunded by the Lawe of *Moſes*, and by the Prophetes: So likewiſe, that her Maieſtie woulde finiſh this ſo farre aduaunced moſt holie and honourable worke of the ſeruice of God amongeſt vs. For the furtherãce wherof, her Highnes renowmed father, of famouſe memorie, made a ſtatute, whereby it was enacted, that the Canon Lawe, being the Lawe of the Popes, the auncient enemies of this

Land, and the corrupt spring of infinite enormities in the Church, should be resisted, by a number of chosen men for the purpose, and such an order set downe, for the good direction & regiment of the Church, as might be most agreeable, to the commaundementes of almightie God, and our Sauiour Christ Iesu. This godly & honorable purpose, was continued by his noble sonne, the *Iosiah* of our time, and no doubt but it had bene perfourmed, to the great seruice of God, & edification of the Church, if the Lord had continued his happy raign amongst vs. This so necessarie act, for the honour of God, and comfort of his people, being after repealed, hath bene reuiued againe by her highnes. Which being done so long agoe, and nothing remaining, but to appoint fit men for the purpose: the most humble sute of all the Israell of God in the land is, that a seruice, so holy, so profitable, and so necessarie, may no longer de delayed. For incouragement whereof, I would to God the speech of *Azariah*, worthie to be written in tables of Goulde, were ingrauen in the heartes of all, that ought and might further this holy cause, that he spake vnto King *Asa*, and vnto all *Iuda* and *Beniamin*:

iamin: that is, *vvhile ye haue bene vvith the Lord, the Lord hath bene vvith you, & if ye vvil yet ſeeke him, he vvill be ready for you. but if ye forſake him, he vvill forſake you, as hee hath done the Iſraelites, vvho of longe time haue bene vvithout the trevve God, vvithout a teachinge Prieſt, and vvithout the Lavve, and the Lorde hath vexed them vvith all calamities, accompanyinge ciuill vvarres and diſſentions. Be ye therefore of good courage, to procure the further aduauncement of Gods ſeruice, and let not your handes be feeble, for there is a revvard for your vvorke.* For ſo likewiſe it maye be truly and fitly ſaide, to our moſt noble Queene Elizabeth, which was ſaide to *Aſa*: and to all her Highneſſe nobilitie, as to the royall ſeede of *Iuda*: and to all the people, as to *Beniamin*: that ſurely the Lorde hath beene with you, while you haue bene with him And no doubt but if ye ſhall yet go forwards, to do euerie thing which the Lorde hath commaunded, and ſeeke him with all your heart, no doubt I ſay, but he will yet more and more enlarge him ſelfe towardes you, and encreaſe all your good eſtate exceedinglye: ſo that all the worlde ſhall ſay, what an honoura-

ble and happie Nation is this, which the Lorde tendreth so dearelie, and aduaunceth aboue all the Kingedomes of the worlde. So shall this doctrine, that I am nowe debatinge with the enemie, bee made cleare and manifest, that true religion, can neuer be daungerouse to a Common Wealth, but doth alwayes cause it to prosper and to flourish, whith the Lord our graciouse God, graunt, may be confirmed more and more by our happie experience. But the other parte, the Lorde turne from her Maiestie, from all the Nobles and people of the Lande, and teache it them, by the wofull experience of their enemies: which is, that if you forsake the Lord, you shall also be abandoned of him. If Israel be suffred to be without a teaching Ministerie, as it is yet in a great part of the dominion, and without the ordinary preaching of the Gospell, then the Lorde will punish you, with like or greater punishmēt then Israell was punished withall. Therefore the Lord strengthen your handes, that they be not feeble, but that they may bee strong, to build vp that which remayneth. For vndoubtedly there is a rewarde for the worke.

Thus

Thus returninge to mine Aduersaries most wicked and vngodlie Paradoxe againe, I conclude, that this *Azaria* and *Shemaiah*, this *Moyses* and *Samuell*, this *Dauid* and *Salomon*, with the rest of the Kinges of *Israell* and *Iuda*, this also, all the Prophetes & Apostles teach vs: that godlinesse and trewe Religion establisheth the seates of Princes, and prospereth the estate of all people, which receaue it with that obedience, they ought to do: and contrariwise, impietie and false worship is the certayne ruine and curse of the Nation which doeth embrace it. And except it were in *Roome*, the Schoole of errour (as one of theyr owne Poets, doeth truelie witnesse against them) and the Temple of heresie, and of such, as haue beene nusled and brought vp in her Seminaries of tares, I thinke it was neuer hearde of, which our pretended Catholique here woulde presume: that Catholicisme and Poperie, though it be false religion, yet should be fit to make a common wealth to flourish, or that the Gospell, though it be true (as it is) yet should be cause of infinite hurts and discommodities to the state where it is receiued. But because this is so boldlye auow-

ched, let vs examine the reaſons of this his confident and erronious ſpeech. His proofs are firſt generall, & of this ſort, he hath two arguments. Wherof the firſt, is the experience, both of other kingdoms, and of our owne, which haue beleeued and receaued, this his Roman Catholique Faith, & haue flouriſhed by it. Whereunto I aunſwere, if it were true, that he affirmeth, that they had ſo proſpered, yet hee faulteth much, in affirming that, to be the cauſe of their proſperitie, which was no cauſe. For that being true, which I haue alreadie ſufficiently confirmed, that a falſe worſhip and Hereſie, can neuer bee profitable to anie common wealth and people: it being no leſſe true (*Moyſes*, and Chriſt him ſelfe, being witneſſes) that this *Romane* fayth is a falſe worſhip, full of ſuperſtition and idolatrie, and full of errour and hereſie: then notwithſtandinge it were ſo, that kingedomes entertayning this hereſie had proſpered for a time, yet ſhould it neuer followe thereof, that their Idolatrie had beene the cauſe of their proſperitie. No more, then the wicked abhominations of the heathen were cauſe, why ſome of them haue proſpered for a ſeaſon,

ſon, and that more for honour of a large dominion, then euer the Kings of *Iuda* did. The *Aſſirians*, the firſt Monarchie of the world, ruled in a maner all nations for many yeares, many Kinges ſucceding one an other in the Royal ſeate of *Aſſiria*. After them aroſe the *Perſians*, who ſubduing the *Aſſirians*, obtained the Monarchie, and raigned likewiſe a ſpace ſucceeding one on other. Then came the *Grecians*, who preuayling againſt the *Perſians* made them ſelues maiſters of them, and almoſt of the world. Laſt of all, the *Romaine* Empire, aboliſhing the former, ſucceded in the ſouerantie, and poſſeſſed it, firſt in *Rome*, and after in *Conſtantinople*, and againe in the Weſt, to that decayed eſtate which now remaineth of it, when the great *Turke* had ſeaſed vpon *Conſtantinople*, and all the Eaſt part of the Empire. So *Tamerlan* the *Tartarian* had a time, as alſo many other horrible tyrants, wherin they proſpered. That theſe proſpered for a ſeaſon, he cānot deny, as he accoūteth proſperitie, but I thinke he will not ſay, that the deteſtable profeſsion of *Mahomet*, or the Pagan and Heathen abhominations of the Monarches vnto *Conſtantine* in the

Romane Empire, were the cause of their prosperitie. It is manifest they were not, but rather the cause of their finall ruine and ouerthrow, as not ceasing to call for vengeance to God, vntill he with his thunderbolt from heauen had striken thē. What was the cause then? Surely this, the goodnesse of God, who doth good euen to the vnthankefull & vngodly, who letteth his raine to fall vpon the fielde of the iust and vniust, and causeth his Sunne to shine vpon the Christian and vpon the heathen. An other may be, that the Lorde purposing to execute his iust iudgementes vpon the Kinges of the earth, for their idolatries, oppressions, violences, murders, adulteries, and all such like their impieties, raised vp from time to time (as he doth also euen vnto this day) some to serue him, in the execution of his high Iustice vpon them. For which cause, the Lorde doth make some nation, to growe strong and mightie, as the Oke of the Forest, that he may vse it for a staffe in his hande to chastice other nations, which when it hath performed, he casteth it also into the fire, and rayseth vp another for the consuming of them. These are the true reasons,

ſons, the Lordes Mercie, and Iuſtice, which cauſed them for a time to floriſh as the Cedar in *Libanus*, which after he cut downe, and ſo grubbed by the rootes, that the place of many of them, is no more to be knowne: and not their wicked idolatries which the Lord alwayes abhorred: euen ſo doe I ſay of all the Kinges that haue receaued Poperie, and haue proſpered for a ſeaſon, that not their Idolatrie and Hereſye, but that the goodneſſe of God, doinge well vnto his enemies, that his iuſtice to puniſh thoſe that loue not the truth, was the cauſe of anye proſperitye that euer they enioyed.

Againe (I ſay) that if the Bookes be well looked, it will eaſily be founde, that their pretended Catholique faith, and *Romaine* religion, hath bene pernicious to moſt noble ſtates, and in the verye nature of the doctrine, and the practiſe of it, is contrarie to the wealth, libertie, honour, and authoritie, of anie ſtate or kingedome. The Romaine Empire may ſufficiently beare witneſſe of it. For the Empire hauinge pitie to ſee that Church creeping, as it did in the be-

ginning vpon the grounde, suffered it, to embrace it, and to growe vp by it: (as the Yuie doth by the Oake, as some haue well compared it) whereof the Empyre being a mightie tree in deede, felt not at first any anoiance, but now findeth that it hath sucked it in such sorte, as it hath drawne out all the iuyce and vigure of it, being brought by it nowe to a withered stocke, scarce able to beare the barren braūches that are vpon it. For by meanes of excommunicating and cursing the Emperours, by giuing the empire to whom it pleased them, by forcing warres betwene the house of Fraunce and the Empire, and other the noble houses of Europe, the Pope hath brought to passe, that now there is no Emperor at all at *Rome*, but him selfe.

As for other kingdomes in Europe, that haue prospered, and nowe seeme most to florish: I say thereto, it rose, and ryseth from other causes. For it is manifest by all stories, that the Popes haue bene the verie firebrandes, to set them afire, sowing causes of warres betweene them, they haue bene the verie insatiable leaches of their treasure, which coulde neuer be satisfied.

fied. Tyrants that haue oppreſſed, not only the lawfull libertie of the people, but alſo the royall power and authoritie of their Princes, yea of Kinges and Emperors. Wherefore neither *Aſia*, *Greece*, *Egypt*. *Africk*, *Hungarie* nor any other (as he woulde perſwade vs) haue bene ouerthrowne for abandoning that ſuperſtition, neither is it to be feared of any Countrie, that in theſe dayes haue altered and reformed themſelues herein, but the admitting and receiuing of this ſuperſtition with other wicked Hereſies, the contempt of the worde of God, & of his holy doctrine of the Goſpel, this (as it appeareth by S. Iohn) hath in deede remoued the Candleſticke & the true light from amongeſt them, and will doe likewiſe from euerie nation that ſhal not bring furth the worthy fruits thereof. And thus as many other nations heretofore, ſo it may well be, that both the Countries neere vnto vs, for refuſing to haue Chriſt to raigne ouer them, yea and all the worlde for the like contempt, may be plagued with horrible calamities. Theſe may iuſtly bring wrath vpon any nation, not the reforming of Popiſh ſuperſtitions, according to the truth and ſinceritie of the

Apoc. 2. 5

Mat. 21. 43

Gospell. And thus much for his experiences of this imagined prosperitie of Popish states, his first proofe in this Question.

Nowe let vs examine his second reason. This argument is from the cause which may make anie state to florishe, which he alleageth to be vnitie, and affirmeth, the Church of *Rome* to haue the meanes to keepe it, and the professors of the Gospell, to want both it, and the meanes thereof. Whereunto I aunswere, as to the same argument alleadged before, that not euerie agreement and consent is pleasing to God, or profitable to men. For there are agreementes in idolatrie, in adulterie, in robberie, in conspiracie, in murders, & in all iniquitie, which are all odious to God, and hatefull to men. And of this sort, is the vnitie that is amõgst them, which is no better, then a conspiracie against God and his people, to maintaine Heresie and all iniquitie. But let him shew vs an vnitie amongest them, of Brethern, nor of Freres, so falsly called, but of Brethren, that are the sonnes of one heauẽly Father, heyres annexed with Christ, yea, and by him alone, of the same faith

and

and Church, partakers of the ſame holie worde, doctrine, and Sacramentes, and then I will confeſſe, that vnitie, to be both pleaſaunt and profitable, as it is in the 133. *Pſalme*: And that the Lord hath cõmaunded his bleſsing to be amongſt them, euen life for euer.

But the meanes of this vnitie, he affirmeth their Romaine Church to haue, and denieth to be in the Churches that profeſſe the Goſpell. The meanes and cauſes of vnitie, he appointeth to be theſe two, vnderſtanding ſcriptures, according to the expoſitions of their forefathers, and obeying the determination of one ſupreme Paſtor, with the generall Councells of Chriſtian Prelates, which keepe their Church in vnitie: and the contrarie cauſes to be amongeſt vs, and to rende vs into infinite varietie of opinions. How it is with vs, I will after ſhew, but firſt how it is with them. The two meanes which he nameth in effect are but one. For if there ariſe queſtion, of any expoſition of the Fathers, who ſhall decide the matter? ſhall not this ſupreme Paſtor of theirs, with his generall Councell, determine, aſwell of the ſence of the Fathers,

as they referre to them the expositiō of the Scriptures? No doubt he meaneth (as their schoolemen write of the Pope, to put all thinges vnder the feete of him that is supreme, that he might be litle lesse, then the Angels, crowned with glorie and honour. Nay, they make Angels also subiect vnto him, that at his commaundemēt they should come downe from heauen to fetch soules out of Purgatorie, and to carie thē vp with thē to heauen againe: as if this supreme Pastor stood at the toppe of *Iacobs* ladder, (one of the speciall honours and regalities of our Sauiour Christ:) and had the Angels of God discending downe and ascending vppe vnto him and at his commaundement. For the exposition of the Fathers, vnderstanding by this name, such as liued before the *Apostasie*, we receiue them as farre as either the authoritie of the holy scriptures, or of the Fathers thēselues will suffer vs. And further, neither we nor any other ought to receaue them. To admit euerie exposition made by any Father for good and sound, or euery point of doctrine deliuered by them, for Christian and *Orthodoxe*, I thinke the aduersarie himselfe wilbe ashamed to do it. For there are

Psal. 8.

not

not a few matters in them, euen the verie beſt of them, contrary to the expreſſe word of God, euen the Church of *Rome* giuing ſentence. And the Fathers themſelues, retracting in their latter yeares, that they wrote afore, and ſuch as ſucceeded, correcting, (and that many times iuſtly) that had bene written by thoſe which were before them. What vnitie may this be, that ſhoulde reſt vpon authors not agreeing, neither with themſelues, nor one of them with an other? It were needeles here to repete the ſentences of the Fathers, ſo often alleadged on our part, wherin they teſtifie, that they profit, writing, & write, ſtill profiting, that they would haue euerie mā to reade their workes, as they reade other mens, where they agree with the holy Canonical Scriptures, to receiue them, where they diſagree, to leaue them. The reaſon whereof is ſuch, as neither the Fathers could take more, neither we giue more vn to them. For the holy Scripture as it is not of priuate inſpiration, but of the inſpiration of the holy Ghoſt, and deliuered by holy perſonages, qualified with lawful calling from God, to be the authenticall witneſſes of his truth vnto vs: ſo likewiſe, as *S.*

2. Pet. 1. 20 21. *Peter* declareth, it is not of priuat expositiō. This place I know is depraued by them against vs, as if our expositions were all priuate, & theirs only publick, which ar made by the Pope, & his councell. But the Apostles meaning there, is plaine to oppose priuate, to the inspiratiō of the holy Ghost, & to the persons of such, as were qualified by a calling immediatly from God, to be the publick instruments & ministers of it vnto vs. Which as it is plaine to be the sence of priuate, in the mention that is made there, of deliuering the scriptures: so likewise it is to be vnderstood in the exposition of thē. Wherby appeareth, that that expositiō, & no other, is of publick authority and to be receaued, which proceedeth from the holy Ghost, & is giuen by the Prophetes & Apostles, though it be so auowed to be but by one man: & contrariwise, the sense, that is repugnant or not agreeing to this, is a mere priuate sense, though it be made by as great godly & learned a generall councell as euer was. Which appeareth by the memorable storie of *Paphuntius*, & the most famous councell of *Nice*, altering their determination, concerning the forbidding of the mariage of ministers, at his speech, discouering

couering their error & leauing it free; according to the true ſenſe of the ſcriptures, whereof *Paphuntius* did admoniſh them. Therefore I affirme that ſence of the ſcriptures onely to be receiued, which may be ſhewed to be of the ſpirit of God, & is grounded vpon the writings of the holy canonicall ſcriptures. Now the way to attaine to this ſenſe, is, by earneſt praier to God, & diligent ſtudy, eſpecially of the text it ſelfe, & then alſo of all other helps which may further to the attaining of the true vnderſtanding of it. Of which ſort, are the tongues & the arts. *Grammer*, whereby the *Etimologie*, & proprietie of euery ſeuerall worde may be known, & the *Syntaxis*, that is the coniunction & diſpoſition of one with an other: by meanes whereof, the naturall ſenſe, as far as that art may helpe, may be vnderſtood. *Rhetoricke*, to diſcerne the tropes of ſeuerall words, which with great grace, beſides their firſt ſignification, are applied to note ſome other thing, & the figures, wher with the ſentences are many times made ſharpe, to rebuke, powerfull to perſwade, and fitly applied, to bende and bow the mind, to that which is entreated: without the knowledg wherof, many times the full

meaning of the sentẽce cãnot be conceiued. *Logicke*, to know how euery thing is affected to another in a seuerall regard: or in the disposition of them togeather, to discerne of them according to their placing, as if in a sentence, of the truth, or vntruth of it, if in proofe of a thing, whether it be forcible & strong to proue or no, or if in a lõger discourse, of the cõfusiõ or the good order & suite of the treatise. Thus all these arts are great helps to him that wil labour happely & with any great fruite of knowledg, either in this or any other study. Further al so all other good sciẽces whatsoeuer bring a furtherance hereunto. For as when the scripture speaketh of the creatures, he that hath skill in naturall philosopie, shalbe better able to vnderstand that which is spokẽ then another; & the discription of sundrie places shalbe better conceiued by him that hath sight in *Cosmography*, so is it of all other good sciences and skils in the worlde, the knowledge whereof doth bring his gift vnto vs, to further vs in this studie, & furnish vs to the interpretatiõ of the scripturs. And as we are to vse these helpes of tõgues and humane sciences, so especially to labor the learned workes of such good writers,

as

as haue profitably trauailed in that ſtudie. Amongeſt whom the auncient Fathers are worthely accoũted, who no dout by their earneſt prayer to God, by help of the tongs and many artes and ſciences, and eſpecially by ſtudy and exerciſe in the word of God, haue left vs great helpe and furtherance in in many thinges. Which age of the ancient Fathers was ſurely a happie and golden age, in reſpect of many excellent wits, which the Lord gaue to his Church in thoſe dayes, much about one time, in an age or two togeather. For both their mutuall examples greatly furthered their diligẽce, and alſo the daungers of many ſubtile and cunning heretiques, with whõ they were to deale, for the maintenãce of the truth. By which and ſuch like meanes, it pleaſed God ſingularly to bleſſe the moſt of them, with great skill and iudgement in the ſcriptures, eſpecially in ſuch pointes, as their wittes were moſt exerciſed in by occaſion of aduerſaries. For which, as they ſhyned in their time, like burning lamps, in the golden candleſticke, and as faire and bright ſtars, in the firmament of the Church, ſo we both reuerence their worthy memory, & read diligently their learned writinges.

Wherin if we finde that by all the meanes God gaue vnto them, they shew vs by cõference of the scriptures, the true meaning of them, & help to teach vs where an Apostle plainly expoundeth a Prophet, or where a Prophet giueth light to vnderstand that, which is obscure in an Apostle: We receiue it with their iust commendation and praise, & with thanksgiuing to God, & vse it to the edification of the Church. But if at any time for want of leasure and diligence, or for some humane affection, or because it pleased God they should be cõtented with such a measure of his gifts, who bestoweth his spirite as pleaseth him, we finde any thing mistaken in some place of scripture, not vnderstood, or wrested from his sense, some point of faith, not agreable to the bodie of doctrine, deliuered vnto vs by the Prophets & Apostles: thẽ without their reproch, & with acknowledgment of the infirmity that is in man, we leaue thẽ, & rest vpõ the authority of those, who are fathers both to thẽ & vs. More then this, what he can giue to the Fathers, I do not see. If he will bind vs always to their exposition, thẽ let him shew vs, to what Fathers, and to what pointes of them, seeing want hath

bene foũd in the beſt of them. If to the cõ-ſent of thẽ let him ſhew whõ, & how many he will conſort, & ſufficiẽt ground, why the doctrine of religion ſhould be ruled by thẽ. For our ſauiour Chriſt & his Apoſtles neuer left vs any ſuch rule. And yet, if it were lawfull for vs to leaue the trial of the word, & to argue it by their authoritie, we are neuer a whit the neerer, for any ende of our cõtrouerſies. For if thẽ wrytings of the holy ſcriptures, endited throughout by the ſpirite of truth, & euery where conſonãt to it ſelfe, be ſubiect to this, to be diuerſly expoũded: how much more ſhal the writings of men, not onely by poſsibility ſubiect to erre, & to diſſent frõ themſelues, but which in deed haue erred & forgotten themſelues, ſo far, as in one place, to cõtrary that which they haue ſet down in another, how much more I ſay, ſhall ſuch writinges be diuerſlie drawn into ſundry expoſitions. And then, who ſhal determine of the true meaning of the fathers. If it might be iudged according to truth, we dout not but euen by them, to proue againſt our aduerſaries, moſt of the things which ar in queſtiõ between vs. He appointeth a way, which is the ſecõd cauſe he aſsigneth, of the vnion of their church,

that is, the determination of the supreme pastor, mening the bishop of Rome (wherby he maketh cõmon the roial stile & title of Christ, with euery *Boniface*, & *Gregory*, euery vnlearned monke & vngodly priest, which shall come to be bishop of Rome) with the generall councell of Christian prelats. But I put the case that the prelats & their suprem pastor do not agre. Which is a posible case, for it hath fallẽ out more thẽ once or twise, thẽ would I know whether the Pope should be aboue the councell, or the counsell aboue the Pope. I see both, by that generally, our english papists are more giuẽ to hold with the supremacy, & also by this authors manner of setting this down, that the Pope with thẽ, is to beare the bell away. And so the truth of God which is not to be ouerruled by all men, shalbe controlled by one, many times, an ignorãt frier of litle learning: or an ambitious prelate, of great presumptiõ & folly. But if they should agree, yet is that no sufficiẽt warrant for vs. For dayly is it fulfilled in the doctrin of the Gospell, that which once was perfourmed in the person of our Sauiour Christ, that the maisterbuilders of the house of God, reiect the chiefe corner stone. The hy priests,

the

the Scribes, Phariſies, Elders, and the high conſiſtorie of the whole viſible Church then vpon earth, condemned the holy one of God: they pulled the fleece frō the lamb, & droue the ſhepe before thē to the ſlaughter, which opened not his mouth. Likewiſe *Annas* the high Prieſt, and *Caiphas* high Prieſt, at the cōdemnation of Chriſt, with *Iohn* and *Alexnder*, and all the reſt of the houſe & ſtocke of the high Prieſt, with the Scribes and Elders of the people, condemned the doctrine of the Goſpell, & forbad the Apoſtles with ſtraight charge and comminations, to preach any more in the name of Ieſu. Theſe (whatſoeuer our aduerſaries vainely applie to this purpoſe, which is otherwiſe true of the greater grace of the Goſpell) had more lawful calling, and larger promiſes, then their B. of *Rome* can pretend any: and yet they erred not onely in a matter of fact, but of the chiefeſt point of faith, not as priuate men, but as high Prieſtes, and that, in their iudicial ſentences, ſitting in the midſt of the conſiſtory. Howe much more then he, who hath no ſuch calling of ſupreme iuriſdiction in the Church, nor any more by the worde of God, then any miniſter of the Goſpell, tho

Mat. 26.65 66
Eſa. 53.7
Act. 4.5.6 17.18

he were lawfull Biſhop, be deceiued, and erre, euen in matters of faith, and that, in his iudgements pronounced, from his ſeate of pride. And if then he be ſubiect to error, being the heade, it muſt needes followe, that the inferiour members muſt needes be in danger of the ſame. For which cauſe, this can by no meanes be ſufficient, to keepe the Church in vnitie of one trewe and holye faith. If it had bene ſo fit and neceſſarie for this purpoſe, ſurelie our Sauiour Chriſt, woulde neuer haue forgotten to haue mencioned it, and exhorted vs to obedience vnto it, who was ſo carefull that his diſciples ſhould continue after him in the ſame peace, which hee gaue & left vnto them, and the ſame loue wherwith he loued them, nor the Apoſtle ſo earneſtlye exhorting hereunto, and gatheringe to this ende, all the chiefe reaſons, which ought to ioyne and vnite the faithfull, one with an other, as one God, one Lord Ieſu, one faith, one Baptiſme, one bodie, one Spirit, one hope of their calling, would neuer haue forgotten this: whereyppon it ſeemeth by them, that all this vnitie ſhould depend of one ſupreme paſtor, whome all ought to obey. As this reaſon

Iohn.13.34 14.27

of

of vnitie is alleaged for the Pope, ſo it is for all the reſt of his hierarchie, the verie image of the beaſt, that is, of the Romane empire, ſome ſhadowe of the glorie whereof, this *Antichriſt* would haue expreſſed in his prelats vnder him, in whom, it hath as much reaſon, as in him ſelfe. Pity it is, that in ſo faire and cleare a light of the day, and in this fulneſſe of the brightneſſe of the Sunne, any ſtate ſhould not ſee, that this their hierarchie, as not being appointed of God, can not be any meanes of the entertayninge of good agreement in the Church: ſo contrariwiſe, that thorowe his wrath and iuſt iudgement, for the peruertinge of his lawfull and holie ordinances, which onelie ſhould rule the Church in theſe caſes, it hath beene and yet is, the moſt effectuall inſtrument of Satan, to hinder the proſperouſe and flouriſhing eſtate of the Goſpell. For hereby in his ſupreme Vicar vppon earth, hee ſitteth as the ſtrong man of whome we reade in the Goſpell, harneſſed and armed in the midſt of his hall and Pallace, poſſeſſinge all his houſe in peace, till his weapons, wherein he truſteth moſt, (whereof this is the chiefe) be taken from him by our Sauiour Chriſt,

who is ſtronger then he, and ſo he be caſt out of his poſſeſsion. The ambitiō of Princes and of the people, hath bene one great cauſe to vphold it ſo long, who, as the Pro-
Ier.5.31 phet complaineth, delight in it, and take pleaſure to haue it ſo, that their Prieſtes ſhould exerciſe authoritie, as ſeeking by their pompe, to increaſe their owne ſtate & honour. An other the weakeneſſe of iudgement, euen in thoſe, which were wiſe, who ſeing worldy ſtates thus gouerned, and not knowing the ordinances of our Sauiour Chriſt in this caſe, thought it a thing conuenient. And it is to be feared, that the allowance of this popiſh hierarchy, ſpringeth in ſome, pretending to be Catholique, from a moſt bitter roote, (as ſeing hereby that thorow the giftes they receaue of thē, they ſhal alwayes haue thēat cōmaundemēt,) to applie religion, as maye be fitteſt to ſerue their turne. But when the Lord ſhall of his goodnes, vouchſafe to weede out, this roote of wormewood out of their hartes, and to lighten their eyes with true knowledge, they ſhall ſee, both that to be true, which hath bene in this matter declared, and further that this ſupremacy and whole hierarchie, as it is no meanes of vnitie in truth, ſo is it,

is it, the verie cauſe of keping out the truth, in ſo many places, & detayning the knowledge of God, vniuſtly, & in captiuitie For wheras the Fathers in their counſels binde thē ſelues by a ſolemne oth, to do nothing againſt the preſent ſtate of the Pope & his Church, and that the greateſt part of the abuſes, which are to be reformed in the Church of *Rome*, are ſuch, as their ſupreme paſtour, and his hieratchie are guilty of: if they call neuer ſo manie counſels for the purpoſe, yet if they be ſworne and vowed one to another, to maintaine all their abhominations ſtill, and if all men be to followe the determination of the Pope and his prelates: what hope is there, that euer they ſhould condemne themſelues & their gainfull errors, howe great loſſe ſo euer it be to the world. For as, if things were reformed according to the truth of the Goſpell, his Fatherhoode ſhould parte with his triple crowne, and leaue his riding vppon mens ſhoulders: ſo euerie member of his bodie, for his place in it, muſt make loſſe of more, then they would be willing to part withal. Wherefore their councels are, but for the eſtabliſhing of their owne kingdom in the world. And looke what their general coū-

eels are, such also are their Nationall and lesser Synodes, of like men, and for like purposes. To consult sincerely of the best way for the reformation of abuses, & of furtheringe the seruice of God, and of his people, is no part of their meaning. For the chiefe abuses are in them selues. It were to be wished therefore, that all Christiã Princes, or if such as pretend to be Catholique will not, yet at the least, they which make holy profession of the truth of the Gospell, as farre as this aduise may be necessary for them, regarded the reformation of so great abuses, and established the onely lawfull discipline in the Church, which next to the worde truely preached, is the meane, that Christ hath appointed, for the keeping of the vnity of the Spirit in the bond of peace.

Further, where he blameth vs to receaue no mans expositiõ, but our owne, and to despise Counselles: he is to vnderstand, that wee receaue the exposition of any man, be he neuer so simple, which is agreeable to the worde of God. For Counselles, we allow and desire, we hold expedient and necessarie, lawfull and holy meetings, of conferences, of Synodes and counselles,

ſelles, and would moſt willingly, that our cauſe might be debated, in a free, lawfull, and generall Counſell. Which would to God wee might ſee, (if it be the Lordes good pleaſure) ſo aſſembled and ordered by the meane of Chriſtian Princes: as the word of God preuayling, and all our controuerſies taken away, there might be but one flocke and one fold, as there is but one ſhepeheard Chriſt Ieſu. And if this cannot be obtained of them without moſt vnequall conditions, of appointing him to be iudge of our cauſe, whome wee are to charge before God, and his whole Parliamēt of Saints, & the reuerend aſſemblie of ſuch a generall and free Counſell, as we according to Gods worde do deſire, to be the verie ſame Antichriſt, whome the Scriptures foretolde ſhould come for iuſt puniſhment of the wicked, (by hauinge power to ſeduce into erroures and apoſtaſie, ſuch as had not the loue of the trueth) and the verie head of the harlot, whome, *Saincte Iohn* painteth out in her colours in the Reuelation, which hath made all kingdomes drunke with the cup of her fornicatiōs: we muſt for that remit our ſelues to the great day of triall, when Chriſt ſhal cōe

with thousandes of his mighty angels, to iudge the quicke and the dead, and before men and angels, before heauen and earth, all creatures bearing witnesse of his iustice, giue sentẽce with vs & against our aduersaries. But if this way, so greatly to be desired, can not be obtayned thorow their vnreasonable demaunds, to be iudges in their owne cause, who are to stand arraigned & endited of high treason against God, and all the estates of Christendome: then would to God yet, it might be obtayned of such Christian Princes as professe the Gospell, that there might be a generall and free coũcell, of al the Churches within their dominions. The benefit whereof, thorow the blessing of God, must needes be inestimable, both to the present state of the Church, in redressing, whatsoeuer may be amisse in the Churches of the Gospell, and by such reformation recouering thousandes of our poore brethren (who nowe sitting in the darkenesse of the spirituall *Egypt*, as in the vale and shadow of death, by such occasiõ, might haue their eyes opened to discerne where the body is, wherunto, as Egles they might resort) and also to all posterity, who hauing the holy faith of Christ, according

to

to the truth of the Goſpell, as an ineſtimable treaſure, lefte and committed to their truſt, to be deliuered ouer from age to age to the end of the world: ſhould haue infinite cauſe, to glorifie and praiſe God, for ſo vnſpeakeable a benefite, and reuerentlie to kepe with all honor, the famous names of their ſo Chriſtian & noble Princes & predeceſſors in euerlaſting memory. Which ſo honorable an enterpriſe for the ſeruice of God, and an infinite commoditie of the Church, though I be not worthie vppon my knees to make any ſuch motion vnto your HH, yet apprehending the ſeruice to be ſuch, as I haue declared, with your LL. fauors, as kneeling before your moſt noble court, in all humility and reuerence, I moſt hũbly beſeech your HH. for the zeale you beare to God, & to his only Sonne Chriſt Ieſu, for the loue you haue to the faith of the Goſpell, whereby in a bleſſed hope you wayte and attend for the ſaluation of your ſoules, for the pitie you muſt nedes haue, to ſee the renting of Chriſtendom into ſo many ſundry ſects, and partiall opinions, to the certaine perill of the euerlaſting deſtruction of manie: and finallie, for the happy direction, not onely of your own noble

children & childrens children, and of your own cuntrie, but of al the posterity of Christendom, yea of al the world, to whom the knowledge hereof may come: that it may please your good LL. to become the honorable meanes & mediators, to her most excellent Maiesty, to vndertake this so Christian & famous an enterprise, & to se it performed to the great glory of almighty God & the saluatiō of al such as he hath appointed to euerlasting life. It hath pleased God, to giue her maiesty a royal kingdom with the treasure and peace that neuer any of her noble progenitors in such sort enioyed before her: wherby, of all the Princes professing the Gospel, her maiesty is most able to vndertake and performe so worthy an enterprise. Besides, her highnes honor for her most worthy deserts, is such, with them all, as no dout, but the rather if her maiesty enter into this actiō, they will also most gladly and willingly imbarke them selues into it, & send, the chiefe of the ministry within their dominions for excellent gifts of God, requisit for so great a busines, into her noble Realme, to further that holy, fruitful, & famous work, with all the meanes which God hath giuen them. This shall make her

grace

grace of al Princes next vnto *Salomō* in honor, for the building of the Lords house, & vnto *Constantine* surnamed the Great: not only for the glory of his great victories, but also for his great zeale to aduāce the gospel. When the Church was grieuously molested with the most wicked sect of *Arrians*, this *Cōstātine* the great, one of her ma. most noble auncestors, called a general Counsell of all Christiā Kinges & Princes, euen that most anciēt, famous, & reuerend Counsell of *Nice*: whereby the detestable heresie of *Arrius* was condēned: that most true & holy doctrine of our sauior Christ to be God, was notably confirmed, & the dangerous troubles of the church were in time happily appeased. This holy & memorable exāple of so mighty a prince, & one of her Ma. most noble progenitors, may be a worthy presidēt for her highnes to follow, being a thing, which God hath implanted in al noble naturs, if a house, natiō, or kingdō, haue bin honorable for any special vertue, which hath shined in thē, to be careful, to maintain that honor won vnto it. But there was neuer any more noble act, vertue, nor honor: nether in this, nor in any other kingdōe or prince whatsoeuer, that may be more glo-

rious to the posterity that shall maintain it. And no way so fitly cā it be mayntained, as it may, if it would please her Ma, to vse her treasure, her honor, & credit, with all good princes, professing the Gospel (which God no dout hath giuē her, for such vse, as he did to *Salomon*, for the building of his spirituall house, which is his Church) to so hie a seruice of immortall fame with all posteritie. Wherfor, being a matter so full of true honor to perform, & so worthy for your HH. to procure: I hope, & wish with al my hart, euen for your HH. sake, that it may please God, to moue & dispose your noble minds to take in hād the sollicitation of so great a seruice to God & his Church, and that the Lord would vouchsafe your HH. so great fauor, as to be his speakers in such a cause. I would gladly dwell still in this my most hūble sute, or the sute rather of the whole church of Christ, offred to your LL. by my vnworthy hād: & particularly calling vpō you, by the names of the honorable places, which vnder her highnes, you most worthely occupy: most humbly beseech, such of you my good LL, which haue fauor with her Ma. in suits, to employ that fauor which God hath giuen you with her Highnes, in this

this,as worthy a ſute, as euer was vndertaken:& ſuch as diffray hir royal charges,for the common ſeruice of the publike eſtate of the Church & kingdom: or write,& ſeale, her highnes royall letters & patents,cherefully to incourage her Ma, to the imploying of ſome part of her rich treaſure, in ſo holy, & noble an act,& to offer cherefullie your own ſeruice to the furtheraunce of it. Which may be accounted to you of God, as the noble gifts,beſtowed by the Princes of the tribes, at the ſetting vp of the Tabernacle,& againe to the building of the Temple in the time of *Dauid*. But becauſe I rather wiſh your LL. giftes, ſhould be free, cherefull, & voluntary,as being giuẽ to the Tabernacle & Tẽple of God,then ſtrayned by importunacy of ſute: therfore moſt hũbly & erneſtly praying God to direct your HH, I leaue & cõclude this cauſe, wherũto by occaſiõ I haue a litle digreſſed, with this onely worde, that if you ſhall become the Lords ſpokeſmẽ in this, the Lord Ieſu ſhall abũdãtly reward you for it, by being your Mediator for the forgiuenes of your ſins,& the ſaluatiõ of your ſouls with God his Father. Thus leauing this moſt humble ſute: not of one, nor of a fewe, but of the whole

Church of Christ vnto your Lordshippes godly wisedoms: I now returne againe to make answere to mine aduersarie.

To his former reasons, without any sufficiēt reason, that there must needs be infinite varieties of sundry sects & opiniōs amōgst vs: He addeth this, *that vve make the tēporall prince head of all, vvhich is oftē times a child, & may easily be driuen as the vvindes shall blovv him*, wherin he doth vs as great wrōg as in the former. For he vniustly charged vs there, with not obeying any Pastor, nor receiuing the expositiōs of the Fathers, nor determinatiōs of Counsels: who teach obediēce to all lawfull Pastors, & both receiue & vse, all other good means to the vnderstanding of the holy Scripturs, as far, as they may so help vs, & specially, of the lawful Coūsels & learned Fathers, tho we giue no Pastor the place of Christ, nor any coūsel or Father, that which is due only to the word of God. So likewise he doth in this place charging vs to giue to *Cesar*, that which is due to god. True it is, we acknowledg the lawfull Kings & Queenes of this land, in respect of this earthly power, to be next & immediatly vnder God, & our Sauior Christ within their dominiōs ouer al persons

perſons, & in all cauſes, aſwel Eccleſiaſtical as ciuil, ſupreme heads & gouernours: that by their authority, all the wil and cõmaũ demẽts of god, may be executed & obeyed. Wherin nothing leſſe is ment, thẽ to derõgate frõ our Sauiour Chriſt any part of the hy honor & prerogatiue that appertaineth to the king of heauen: which is, to ſubdue our ſpiritual enemies vnder our fete, to animate and quicken the whole body of his Church with his moſt holy Spirit, giuing life & ſtrength to euery part & member of the body, to do that worke for which it is placed in it, finally to rule it as he hath appointed by his word. But the meaning is, to acknowlegde in thẽ, that iuſt & lawful authority, which the Church of *Rome* taketh from them, but which God hath giuẽ vntõ them, & all the noble kings of *Iſraell* & *Iuda*, did with good right & intereſt exerciſe & enioy. We are far from perſwading our Princes to take the holy Cẽſures into their hands, a preſumption, for which *Vzza* the king, was ſtriken with leproſie by the hãd of God. But yet we acknowledge, as wee ought, notwitſtãding they do not exerciſe, nor may not exerciſe, the office of the miniſtry in their own perſons, that yet they are the lieutenants of God, to ſee him worſhip-

ped & obeyed by all persons, as they ought to obey him, & by punishment, to force the transgressors, to the doing of such duetie, as belõgeth vnto their places & calling. And thus we reade that *Dauid* and *Salomon*, *Ezekia*, *Iosia*, & other worthy kings did. Who reforming the state of religion, which had bin polluted & defiled before with shamefull Idolatries, appointed the Priests & Leuites euery one to do his office, according to his functiõ & charge. Agreably wherun to the Apostle teacheth, that euery soule ought to be subiect to the higher powers. Wherby it is manifest, that he comprehẽdeth the Ministers, of what name so euer they be, as wel as others. And our Sauiour Christ submitting him selfe vnto thẽ, what professor is it, that should not obey thẽ: but such a seruant, as wilbe better thẽ his Lord, & such a scholer, as wilbe aboue his master. Herein therfor, we giue nothing vnto thẽ, but theirs, which God the Lord of all, hath bestowed vpon thẽ. And therfore, if a child as *Iosias* was, should be king, we were to acknowledge and reuerence the authority in him, as wel as in *Dauid* or *Salomon*. Wherin, we yealding our obedience to God, & to that authoritie, which God had set ouer vs, can giue hereby no cause of innouatiõs,

as he blameth vs, or daungerous hazardes to a Commõwealth, nor hinder any good meanes of keeping the church in a holy vnitie. But monſtruous in deede is the head, which they make, appointing one man (who often were vnfit for any litle charg) to be head and gouernour of al the world, and that in all cauſes, both temporall and ſpirituall. A thing without al compariſon, more vnfit and abſurd, then if a Sculler, ſhoulde be taken from the Thames, to be made Admirall of all the Ocean ſea. Nay, a thing vtterly vnpoſsible, for the infinite varietie of tongues and of cauſes, and the great diſtaunce of places. And what power do they attribute to this monſtrous head of the world: ſurely that, which they cannot giue, without being guiltie of blaſphemie, and high treaſon againſt our Sauiour Chriſt, in making common his regalities & honours, of giuing lawes to the church, ruling the conſcience, & ſitting in the middeſt of the Temple of God, with the Vicar of Rome: which may not be attributed, neither to any man, of what gifts ſoeuer, nor to any Angel, or creature in the world. Moreouer they offend alſo againſt the ſtate of worldly Princes, withdrawing their al-

leagiance from them, as a number of them do now from her Maiesty, to giue it to this head, and raising for it, many insurrections, rebellions, & treasons in the state: & many quarrels, cõtentiõs, & scisimes in the church. Wherefore, seeing that the true causes of all holy vnity & agreement are with vs, & not with them: that is, the obediẽce to God & his holy word, & a desire of free, Christian, & lawful conferences, Sinods & Coũcels, and that the promises of blessing are giuen to the precious faith we hold, & not to their wicked false worship: I conclude, that these his generall reasons, are vtterlie insufficiẽt, to proue that benefit, by meanes of vnitie, to be in their Romish faith for a Commonwealth, which he pretendeth, or to disproue it to be in the Gospel of our Sa- Christ, which throw his grace we profess.

Particuler commodities alledged to grow to a commõ wealth by Poperie.

Now, he proceedeth to particuler commodities of a Christiã state, which he saith, their religion bringeth vnto it, and ours, the contrarie inconueniences, making the comparison in our owne country. Which if I graunted all, yet were not his generall position, that their relgion doth make a commonwealth to prosper, and ours doth hinder it, sufficiently proued. For idola-

trie

trie and Paganiſme may in ſome reſpect bring a commoditie, which true religion will not yeeld. Shall we then eſteeme religion by that, which in ſome one regarde is beſt for our eaſe, profit and peace. *Ieroboam* perſwaded the tenne tribes by ſuch a lik reaſon, to leaue the true religion, which God hath deliuered vnto them by *Moſes* and the Prophetes, and to receiue the worſhip of the Idols, which he had erected, becauſe his Idolatrous religion brought them this particuler commodities, that they might tarie at home in their houſes, and auoide great charge, coſt, and expences, in going from *Dan* or *Bethel*, the vttermoſt partes of the lande of *Iſraell*, to worſhippe in *Ieruſalem*: whereas the other required of thē at certaine times in the yeare to leaue all they had, with great perill and daunger of being ſpoyled of all in their abſence, as he would haue had thē to thinke, and to take a great and coſtly iourney to their ſo great expenſes and trauaile. Yet was not *Ieroboams* religion therefore the true religion, and the other falſe, no, nor more profitable for thē. For whether was it more profit to enioy onely for a ſhorte time, the eaſe in tarying at home, and

to saue the trauaile and cost of going to *Ierusalem*, then by obeying the Cõmaundemẽt of God, in yeelding to him the seruice which he required, to depend vpon him, & therby to be assured to haue safely kept, that which for the present they enioyed, and to dwell in the land, according to the promise, both they and their posteritie for euer. Or whether brought them greater hurt in the ende, true Religion, which required their trauell and cost to worship at *Ierusalem*, or *Ieroboams* Idols? which in the end did cast them out of the lande, and their children for euer, leading them captiues into *Assiria*, and making them subiect to the iust punishmẽt of euerlasting death. To haue tarried still in *Egypt*, seemed to some, to stand better with the wealth and prosperitie of the people of *Israell*, to enioy that they had gottẽ there, the space of foure hundred yeares they had dwelt in it, then with so many troubles, carriages of their housholde stuffe, and cattell into so huge a desert, to worship there. But the seruice of God required it, and in the ende, it was far more ptofitable for them. For, in steede of being slaues to the *Egyptians*, who put thẽ into their Brickhouses of claie, and into

their

their Furnace of Iron, they obtained a goodly lande of their owne, where they dwelt, as a free people, euerie one, ſitting vnder his own Vine, and drinking the water of his owne Well.

Abraham might haue thought it better, to haue tarried ſtill in *Vr* of the *Chaldeans*, then to go thence he knew not whether. Yet the obedience of God required him to leaue his owne Countrie, which the idolatrie of his countrie did not exact of him. And in the end, not onely in regard of the life to come, but euen of this life, it fell out to his far greater benefit, then if he had not borne that hard condition as it ſeemeth at the firſt, & tarried ſtill. For after, & by this meanes, God made *Abraham* a father of many Nations, his ſeede as the ſand of the ſea, and the ſtarres of heauen in multitude, nay he gaue him a ſonne, in whom both he & all Nations ſhould be bleſſed. So the Apoſtles were commaunded to leaue all, and follow Chriſt, as in ſome ſort many other oftentimes are likewiſe to do. A hard Religion would this man ſay, & ſtandeth neither with any reaſon or pollicie, but is againſt ther commoditie and beſt eſtate: yet is not Chriſtes Religion therefore to be

impugned. For whatsoeuer it requireth, yet is it the only true religion, and therfore that which only hath the promise of the blessing of God adnexed vnto it, as the Apostles finally proued, and all shall likewise proue which follow him.

It seemed good pollicy to some of the Kinges of *Iuda*, to be in league with the mighty King of *Assiria*, and to confederate themselues with the people of the nations, which true religion did not suffer, nor allow: yet was it not the lesse the only true religion, no, nor had not bene in the ende lesse profitable for their state. For if they had obeyed God, and depended vpon him, then had they continewed the kingdom in their land, whereas euen by their pollicie, they were cast out of it, and dispersed abroad. They had bene better to haue contented thē selues, with the softe running & shallow water of Silo, which they so much despised: for thē they had not bene caried away to Babel. But Euphrates was a goodly deepe water, a swift flood, a noble streame, therefore they desired to drinke of it, and to washe themselues in it, but to their owne destruction. For this strong streame tooke their feet from them, & carried them away

Esay 8.

into

into captiuitie. There are many, which by ſuch wicked pollicies, forſlow, yea, neglect the reformation of ſuperſtition, of idolatrie, of Popiſh abuſes, and enormities of the Church within their dominion. They are afraide innouations ſhould breede daũger to their eſtate, and therfore they chooſe rather with the indignatiõ of God, to let all alone, and ſuffer a ſtate once eſtabliſhed ſo to continue, then to alter abuſes and diſorders, though God and true religion require it. Yet ſhall ſuch pollicies in the end, be founde to haue no ſounde wiſedome in them, when God according to his worde, ſhall viſite ſuch a nation, and be auenged of them for all their impieties. By like reaſon, a man that liketh not of Chriſtianitie, becauſe they muſt ſuffer perſecutiõ, which will liue godly in Chriſt Ieſu, and becauſe the way is ſtraight and narrow, may with as good colour, pretend to haue iuſt matter to refuſe it. But Chriſtian faith, and the narrow way in all holy aud ſounde wiſedom, are notwithſtanding to be choſen, and the broad way, wherein a man ſeemeth to walke at his eaſe for a ſeaſon, to be refuſed. For in the end he ſhall proue it true which *Salamon* ſaith, that there is a waie

which seemeth good vnto a man, the ende whereof is destruction, as there are lippes that still honie, but the feete of the same bodie leade into hell. It is therefore meere prophanesse and Atheisme, to measure religion by euerie commoditie, and so far to receiue it, and so oft to chaung it, as in the vaine discourse of flesh & blood, it seemeth to stande, or not to stand, with our profit. For this is the prophane spirite of *Esau*, to make but a pollicie of Religion, and a seruaunt to our selues. But true religion is to be receiued for it selfe, because God hath commaunded it, and so far, and in such sort, as he hath prescribed, what dangers or discommodities soeuer, prophane infidelitie, and the foolish discourse of the naturall mā (which as the Apostle *Peter* saith, is poore blind & can not see far of in these matters) shall fancie and imagin. Nay, though in deede for triall of our faith (more precious then goold) and for the honor of his name in our patiēce, the Lord should see it good, to exercise his people with sundry afflictions: yet in the end, if they serue the Lorde, they shall find it to be most for their comfort, both in this life, & in the life to come. And therefore, this remaineth alwayes

firme,

firme, that whatſoeuer the naturall man, and carnall pollicie ſhall iudge, yet true religion, in the groundes of the doctrine, & in the exerciſe and practiſe of it, is not cõtrary to the flotiſhing eſtate of a commonwealth, but both, in the nature of it, and by meanes of the promiſe of bleſsing, annexed vnto it, is the religion, by which alone Kingdomes and commonwealthes, may truely proſper and floriſh. Thus wiſhing to be vnderſtood of all men, that religion is to be imbraced, for religions ſake, and not for pollicie, and that therefore, how ſoeuer it pleaſe God to deale with thoſe, which ſhall receiue it in this life, they are notwithſtanding to abide by that truth, whereby only, their ſoules may be ſaued to euerlaſting life, and alſo that the doctrine and practiſe of true religion, both by the nature thereof, and by reaſon of the promiſe of bleſsing, annexed to it, is the onely religion which may proſper a kingdom or commonwealth, & therefore that no falſe worſhip, what ſhew ſoeuer it may haue of ſome particuler commodity for a ſeaſon, can in trueth, and in the ende proue commodious to it: I proceede further to anſwer that he obiecteth of certain

particuler commodities and discommodities, of our holy faith, and their idolatrous superstition.

An answer to the first point of the aduersaries profitable doctrine for a common weal, which is of restoring ill gotten goodes.

The first point he dealeth with is of restitution of goodes wrongfully gotten, *which their Church* he saith, *teacheth so precisely, as neither by absolution nor dispensation of any Prelate, he may be pardoned without will of restitution: but dying so, is esteemed a reprobate and not praid for in their Church.* And this sayth he, is their doctrine, the commodities whereof he adioyneth, but first let vs examine both our doctrines. That their doctrine and practise is such, as he here affirmeth, I deny: for they haue sundry waies to hinder the actuall restitution of goodes wrongfully gotten. Whereof, that is chiefe and principall, which he here denieth, of the dispēsations of the chiefe Prelate. For if his Fatherhood may dispense with the sinnes to be committed in time to come, and giue a sealed pardō afore the offence (as it is notoriously knowen to all the world, he taketh vpon him to doe, and if neede be, the buls themselues may be shewed, and other most sufficient and strong proofes of it are to be made) then in case, of any wrong, extortiō, theft

theft, vſurie, bryberie, ſimonie, or ſuch like, after committed, he hath his pardon aforehand, and is diſpenſed with for it, many yeares before he haue done the deede. Further, he that may diſpēſe with the greater, may ſurely pardon the leſſe: but his Fatherhood taketh vpō him to diſpenſe with greater ſinnes then theſe. For prooſe wherof, all the world is witneſſe of his diſpenſation, with marriage of the neece, & that he gaue leaue to the brother, to marry with his brothers wife. Can not he then diſpēce with a petilarcinie or a bribe? What power they affirme, he hath herein, appeareth by their ſhameleſſe Flatterers, that attribute vnto him power to diſpēſe with all things, & that what ſoeuer God may giue pardon of, that may he. As for his owne prophane holyneſſe, it is, as the Canons ſay, a Sacrilledge to diſpute of his doinges, whoſe offences ſayeth the Canon, are to be excuſed, as the theſte of the *Hebrevves*, the murders of Sampſon, and the inceſt of Lot. If the Pope be a Theefe, or an extortioner, and yet to be excuſed as the *Iſraelites*: then if he diſpenſe with all, he may not be accuſed. And if his murder and inceſt be not to be iudged, who ſhall iudge

him for giuing pardon for extortiō? Their Canons teach, that he hath full power of God, to dispense aboue right and Lawe, and make iustice of iniustice, in chaunging and correcting of rightes. He alone hath the right to take from one, and giue to another, all the world is his Dioces, he is the ordinarie of all, hauing full and entire power in thinges spirituall and temporall. For he is Lord of Lordes and Kinge of Kinges, hauing the right of Kings ouer his subiects. He is all, and aboue all, and it is necessarie to saluation, to be subiect to the Pope of Rome, seeing that God & the Pope, haue but one consistorie. I am loth to turne vp this dunghill, and such like, the odious and noysome stincke wherof, may infect the worlde, but that as the Prophet saith, their owne dung is to be cast in their faces. What a shamefull & Diuelish presumption is this, to take vpon him these thinges, and yet this man woulde make vs beleeue, that no prelat can dispense with a mā for not restoring goodes vniustly gotten. True it is, that they cannot in deede, but that he taketh vpon him to be able to do it, is too too manifest. For besides that hath bene alleadged out of the Canons, if

we

we regard either his dealing in this age or in former times, we ſhall finde he hath not onely giuen pardon for the doing of it, but expreſlie commaunded and committed ſuch violent and wrongfull oppreſsions. What part of Europe hath not the Pope oppreſſed with as grieuous exactions, as euer *Roboam* did *Iſraell?* His litle finger hath bene heauier to the people, which admitted his tyrannie, then the whole bodie of any other tyrant. For they haue beaten their people with roddes, but he hath ſcourged them with whippes of wyre. Oftentimes both this noble Iſland and other great ſtates and kingdomes of the Weſt, haue groned vnder theſe his burdens as the *Iſraelites* did, vnder the exactions of Pharao and the *Egyptians*, and grieuoſlie complained of them. Beſides many vniuſt payments which he hath impoſed vpon the people, he hath not ſpared to doe wrong to Princes themſelues, and that in their regall crownes and dignities, taking them, from whō he liked to ſpoile, and beſtowing them, vpon whom it pleaſed him: as ſundrie examples of the Kings of England and of Fraunce, yea and of the Emperours do aboundantly teſtifie. Yet he

will seeme an enemie to theste, and himselfe commit spoiles and robberies, like those, which the pirate obiected to Alexander. The warre for recouerie of the holy land, the Pope hath bene author and incourager of, with giuing for the purpose pardons of sinnes to all, that would fight in that quarrel. And of what an infinite nũber of warres & vniust oppressions haue they bene causes, both in other places & in the West Indies, where by their owne storie, since the inuasiõ of such, as he hath sent thither, hath bene partely by warres, and partly by cunning, and craftie dealing, toyling the people with extreame labour to the death, wasted and consumed of that poore and harmeles people 1500000. But these warres they wil say were lawful, tẽding to the enlarging of the faith of Christ which is cleane contrary. For besides that, if they receiue that faith he bringeth, they shalbe litle the better, if it were in deede the true faith of Christ, which they woulde plant there, yet for that reason, it were not lawfull to inuade a people, with whom, there is no cause of any other iust quarrell.

For God hath as well determined the dominions of Princes: as he hath the possessions

ſeſsions of priuate mẽ: out of which parke, wherein they are impaled by him, they may not walke, without iuſt cauſe of their neceſſarie defence. Wherefore this was verie boulde, that he durſt affirme, no Prelate to haue power to forgiue it. Naie not onely the Pope taketh this vpon him, but euerie hedge Prieſt will vſurpe a power to doe greater matters then this.

As for example, the wicked Prieſt that confeſsing that infamous *Iauregui*, abſolued him aforehand, for the murther he ſhould haue cõmitted, in killing the moſt Noble and wiſe Prince of Orange. And if they do this, & the life be more worth thẽ the goodes, ſurely they will not doubt, to take vpon thẽ to do the other. Whereby it appeareth, not onely that their doctrine hyndereth by this meanes, the reſtitution of goodes vnlawfully gotten, but alſo how pernicious it is in generall to all ſtates and commonwealthes, and what an enemie it is to all holynes and vertue. For what greater incouragement may there be to ſinne, thẽ impunitie, & what more vnaſſurãce to a ſtate, then that all miſchiefe, euẽ to the murders & execrable attempts againſt

Kings and Princes, may be not onely forgiuen, but also encouraged with inriching and ennobling of the executioners, of such desperate and diuelish actes in this life, and promise of the kingdom of heauen for thē, and all their fathers house, in the world to come. Wherof I doubt not, but your HH. will haue especiall regard, seeing not only this, & such like horrible actes, haue bene attempted & done by thē vpon many worthy Princes roūd about vs, & nere vntovs, but also by that late discouery, of like most mischiuous and detestable purpose against her most excellent Maiestie, (whom God alwaies preserue from their bloody hāds) by a priest of theirs, for that cause endyted, arraigned, adiudged, and executed, according to the law in that behalfe. Besides all these, what ar their cloisters & sanctuaries, but euē denns of theeues, wherunto, whosoeuer flieth, though he be a bākrupt or felō, a murderer, a traitor, or any malefactor whatsoeuer, yet are they protected there, so as no iustice may procede against them.

The alter of the Lord could not protect Ioab, for wise K. Salomō wel vnderstood, that God protecteth not offendoures from iustice, and the sworde of the magistrate:

Yet

Yet they arrogate this vnto the abhomina ble altar of their Idoll of bread, yea and to their Cloyſters and other ſuch priuiledged places. But this may ſuffice to ſhew the doctrine or practiſe of the Church of Rome, touching goods wrongfully gotten & the reſtitution of them.

If I ſhould ſpeake of their Simony, their Pluralities, Nonreſidentes, and all other their practiſes of ſpoiling the people vniuſtly of their goods: it might eaſily be ſhewed, that from the Pope to the pardoner, frō the Biſhop of Rome, to the begging Fryer, and the ſoule prieſt, there is not one, but is guiltie of the crime, which he woulde make vs here to beleeue, they ſo earneſtlie deteſt.

On the other part, our doctrine is, that true repentance (without which no offendor is ſaued) doth require a hatred of the wickedneſſe committed, which can neuer be in him, who deteineth ſtill the vniuſt Mammon. For if he hated it, he would ſay to it, as the Prophet exhorteth the Idolaters repēting, to ſay to the garmēts of their Idols, Get thee hence: If they haue the repētance of Dauid in acknowledging their ſinne, and hauing it alwayes as a heauy Eſa. 30. 22

ſpectacle before them: if they hearde the noiſe and crie, which the beames of the houſes built with oppreſsion and bloud, do make one to another, and both of them in the eares of the Lord, they muſt needes be carefull to amend them ſelues, and to take out ſuch a beame, as may pull downe all the building. And if Zachee reſtore againe fourefolde, according to the lawe, ſurely the ſame muſt needes be reſtored, if it be poſsible, or at the leaſt there muſt be a will of reſtitution.

As for not praying for them, when they are dead, which he maketh a great note & boaſt of, we eſteeme, and agreeably to the Scripture, that to pray for the dead, is an abuſe of the name of God, and a profanation of the ſacred part of his holy ſeruice, & therfore, do not this only, for no thieues, but not for the Sainctes of God, being departed out of this life, as hauing neither precept, promiſe, nor example for it. Our practiſe moreouer is ſuch, as that we haue no diſpenſations, nor multitude of Sanctuaries to protect the wrong doer. Now therefore, concerning this firſt point, this being our doctrine and practiſe, which hath bene declared, be the commodities of it ne-

it neuer ſo many, thoſe ſtates are to hope in the goodneſſe of God, they ſhall enioye them, which receaue the Goſpell: & contrariwiſe, the Kingdomes and commonwealths which receaue the Romane ſuperſtition, & with it, the diſpenſations, abſolutions, and ſanctuaries authoriſed by it, can haue no cauſe to expect, that the like bleſſing ſhould be beſtowed vpon them. For whereas it is due puniſhment that maketh mẽ flower to offend, it appeareth, that this, not being with them, they can not reape the fruite, whereof he ſpeaketh: that is, to haue their people ſtayed from extortion, theft, bribery, vſury, Simony, and ſuch like. And in deede, what ſtay there is amongeſt them, is manifeſt vnto all, that either conſider out of the ſtory their deeds in former ages, or take hede to their doings in this preſent time. For by whõ was there euer cõmitted greater extortion, then was vſed by the Pope, & his Dataries, Nuncios, Legates, & other miniſters of his exactiõs? And what elſe doth all his hierarchie, but extort without all reaſon & order, both of the people, and one of them from another, the inferior alwayes contributing, to the maintenance of the pompe and pride of the ſuperiour,

and the greater of them, according to the life of fishes, as the prophet speaketh, feeding them selues with the litle ones, against whome they may preuaile. For briberie, where was euer the like corruption, and to this day, who haue fowler hands in all callings, then such as receaue their Romane fayth.

As for their Vsury, and Symonie: the Iewes are not so great vsurers, as they, that profesſe their Idolatrie, and the chiefest amongest them: their Symonie is notoriouslie known to be such, as scarce one of a thousand of them entreth into his Benefice according to the Canons, but by bargening with the Patrone, or some appointed for him, to make the match betweene them. Which their wicked example hath so poysoned the world, as hardly will it be possible thorwout to recouer the Church from this detestable corruption.

The second commoditie, that manie by this means haue receaued their own again, is that, which riseth from our doctrine and practise (whereof I haue known some memorable exãples) & not frõ theirs: though possibly sometimes, euen their most ignorant people, may haue some conscience to be

be no theeues. Which in vaine doth he labour to proue to be otherwiſe, becauſe we want auricular confeſsiō. For it is not that, can effectually moue the conſcience, but the liuing word of God, which is amongſt vs, which pierceth, as a two edged ſword, to the diuiſion of the ſoule, and of the ſpirit, of the ioynts, and of the marrowe, of the thoughts, and cogitations of the hart.

For, there is no creature hidden in his ſight, but all thinges naked, and as cut vp in anatomie before him, with whome we haue to deale. His confirmation is a fonde and lewd tale of a prieſt that was committed, not for any ſuch matter as he pretēdeth, but for being diſcouered to be ſuſpiciouſe, of beeing a dealer in the Popiſh practiſes againſt the ſtate. And thus much for his firſt point.

The ſecond is, their doctrine of the obſeruation of vowes made to God, which they teach, being made of thinges lawfull, honeſt, and poſsible, ought to be kept. If this were their doctrine, then ſhould our doctrine in this point agree, & conſequently the benefit of it, to be reaped as well by vs, as by them. But their doctrine accounteth the vowes of pilgrimages, of offering

The 2. point of vowes.

to Idolles, which they call Sainctes, and a thousand such like abhominations, honest and lawfull vowes, being in deede, wicked prophanations, of the name and seruice of God in this behalfe. Likewise they hold, that a vow of perpetuall single life, is an honest, lawfull, and possible vow. But in all such, as in their single life cannot containe, it is neither honest nor lawfull. The commaundement of God by the Apostle, is contrarie to it, if they conteine not, let them marry, speaking in the forme, wherein commaundements are vttered.

But he will say, it is possible by spirituall exercise so to preuaile against the lust of the flesh, as the single life may be both honest and lawfull. I graunt in some, to whom God shall vouchsafe it, it may be so, but God hath made no promise to giue any man that gifte, what exercise so euer he vse to obtaine it.

Therfore such vowes, as hauing bin vngodly and vndiscretely made of perpetuall sole life by any, not hauing the gift of continence, (& if for a time, not hauing it all his life) & therfore binding him to continue in restlesse burning & vnquietnes, distracting him from all his businesse, & disabling him from

from doing any acceptable ſeruice to God or men, flaming in his luſts, and defiling continually his ſoule and his body, with diſhonorable thoughts and deedes: we affirme indeede, that ſuch vowes, hauing bin raſhly, vnaduiſedly, and vngodlily made, ought diſcretly & godlily to be brokē: that the lawfull remedie, appointed of God, being vſed, he may poſſeſſe his ſoule & bodie in cleanneſſe & honour, in the honourable & vndefiled eſtate of mariage, who in his ſingle life was not able to do it.

And all this we teach moſt agreeably to the Scriptures: Contrariwiſe they teach, that ſuch a vowe is neuer for anie cauſe to be broken, caſting a ſnare vppon the conſcience, which the Apoſtle would not doe, and forcing a ſtate of life, contrarie to Gods commaundement. The conſequence wher of, what it hath beene, heauen and earth can witneſſe againſt them. For whether the ſpirituall fornications of this whore of Babilon, (as S. Iohn ſpeaketh in his Reuelation) or the fornications of her bodie committed by this occaſiō of vowes of ſingle life, were more, may wel be douted: but in both, ſhe hath iuſtified her 2. elder ſiſters Egypt, for idolatry, & Sodome, for the vile

and shamefull abuses of the bodie. I am loth to discouer the filthy nakednesse and shame of this harlot, in such sort as shee deserueth: and therefore referre the Reader to such writers, as haue not spared to strip her, and lay open her iust confusion to all the worlde: As the Authors of the polygamie of the Popish Churches, and of the Kings Cabinets, and Bale our countriman, in his votaries haue done. For which causes worthely said a Bishop of their owne, that there was greater reason to alow their priests againe to mary, then euer there was to forbid them. For which, and the like causes, we also say, that such vowes, as bind men to liue in a wicked and vncleane life, not onely lawfully may, but in duty ought no lesse to be broke, the the wicked vowes of Herode, and of the fourtie men, which had vowed the killing of Paule the Apostle. As for other vowes that are lawfullie made, and may be kept in the feare of God, we teach they ought inuiolably to be obserued, denouncing to those, which shall not keepe them, that the Lorde will not hold him guiltlesse, that taketh his name in vaine.

La polygamie le cabinet du Roy. Bales votaries.

And this, touching vowes is the doctrine

ctrine of both our Churches. The commodities of their doctrine, ſaith he, is iuſt and true dealing with men, who will reaſon thus with them ſelues, that *if a vovve to God be to be kept, thē alſo a promis (vvhich is a kinde of vovve that bindeth more then any obligatiō) to a man is to be obſerued.* The benefit not of their, but of our doctrine, I graunt, by an exerciſe of the feare of God, in keeping lawfull vowes, may be a means to work faithfull and iuſt dealing amongſt men. Which, if the profeſſours of the Goſpell ſhould not vſe, their blame and offence ſhould be exceeding great, to lye in darkeneſſe, after the day be broken, & the Sunne be vp: but yet the doctrine remayneth ſtill without reproofe, which teacheth faithfulneſſe both to God and man.

But this kinde of reaſoning (affirmatiuely from the leſſe to the greater) that if they will keepe promiſe to God, they will kepe alſo to men, is ſuch as can not deſerue the logicke Lecture, in either of their Seminarie Colledges. And that a word, and as we commōly ſpeake, a bare word, & promiſe, ſhould bind more, then a ſolemne inſtrument and obligation (as he writeth) is neither good diuinitie, nor humanitie. And

this is my answer to the second point.

The third, and fourth, he pretendeth to be *great common wealth points*, as he tearmeth them, but let vs see what they are.

The 3. point of abstinēce answered.

The third is of abstinence, wherof they teach, that *an hundred & sixtie dayes in the yeare flesh is to be abstayned from, and the vse therof forborne, for punishing the bodie, for the more feruent seruing of God besides the religious obseruaunces, and particular deuotions*, the commoditie whereof, he sayth, is inestimable to a common wealth. For aunswer to this I say, that let the commoditie of it be what it may be, we haue as manie: besides euerie Wednesdaye thorowe out the yeare, (wherein a certaine rate is appointed to be obserued of fish) which we haue, more then they, to counterpease their obseruaunces and deuotions.

But wheras he saith, they abstaine from flesh, to punish the body and for more feruent seruing of God: this is a newe deuice of this olde learning, that when men will more seriously serue God at certaine times then other, they should thē of necessity abstaine frō flesh. For that purpose, of fasting, we reade to haue bin commaunded at such times,

times, but of abſtinẽce frõ fleſh in no place. This neither our Sauiour Chriſt, nor his Apoſtles, nor any other of the holy prieſts or Prophetes before them, did commaund.

The Nazarites in deede for the time of their vowe, abſtayned from wine, and ſtrong drinke, by the expreſſe commaundement of God: But yet their profeſsion being to ſerue God more exactlie at ſuch times, they were not commaunded to abſtaine from fleſh: neither was this generallie commaunded at anie time to all the Iewes, but a rule for ſuch particulars, as ſhould take this vow of the Nazarite vpon them. Theſe contrariwiſe, when they will giue them ſelues the more to puniſh their bodies, and to ſerue God, abſtaine frõ fleſh, and leaue free the vſe of wine and of all fiſh, whereof many are more daintie then anie fleſh (for which cauſe the Grecians called their daintieſt & fineſt feeding men eaters of fiſh) and all other iunkets of infinite varietie.

And as they left them free, ſo they forgat not for the moſt part to vſe their libertie, no not their obſeruaunces: whereas a temperate and ſober dyet of Beefe and Mutton, bred at home, would neuer haue

cost halfe so much, as the forreine commodities of wines and delicates of all sort, nor pamper the bodie, or make it so vnfit for any good seruice. Which abstinēce, how it punished their bodies, appeared well in them: for their Abbats and Monkes, & other such like, were commonly not the worst fed, nor in worst liking.

By which kind of punishing the bodie, and abstaining from flesh, many times they grewe so proude, as that they coulde not abstaine frō other flesh, which God indeed had forbidden them. This was but a mere hipocrisie, vnder colour of a straite life, to vse a diet, that the epicure & Philoxenus could not haue wished a better, nor a daintier for their owne mouth. The excesse & daintinesse of which diet, being taken out of that, he reckeneth the sauing of flesh e woulde come to: I suppose that, which would remaine ouer & aboue that, would proue but a small matter of benefite to a common Wealth. As for their obseruing of this, and other politike and Ecclesiasticall lawes, for conscience sake, is after in the eight article, vpon more expresse & full occasion, to be answered.

His vnreuerent speeches of the Nobles, and

and Iudges of the Lande, and of Eccleſiaſticall perſonnes is not any theirs, but his owne iuſt reproche, to touch all degrees and States of the Lande, without anye cauſe. For in the midnight of Poperie, and the verie deepeſt blindeneſſe, it was lawfull to haue a licenſe vppon ſuch dayes to eate fleſh: which being had, it was no offence. What reaſon then, why they that haue licenſe, and take heede of offence, ſhould nowe be thought for to tranſgreſſe: for to God, in it ſelfe, and without contempt of the authoritie of the Magiſtrate, it is no ſinne, as after is more fully to be declared.

Anſwere to the 4. article of faſting.

Concerning faſting, which is the fourth article, it is to be vnderſtoode, that the Church of God alwayes kept it, by abſtayning from all maner of meate and drinke, from morning vnto the euening. Which was indeede a faſt, when as theirs, is onely the forbearing of their ſupper, when they haue wel dined, or rather the eating at one gluttō meale, the ſober diet of two or three ordinarie repaſtes. By which account nothing is gayned to the common Wealth: but ſinne, and the puniſhment due vnto it. But if it were not ſo, yet for ſo little a gaine,

nay, for no gaine, the right order of true fasting, were to be altered into a superstitious fast of certaine dayes and times, which of necessitie, and vpon paine of everlasting death should be obserued. And of this there is vtterly no needs in the comon Wealth, God hauing so abundantly blessed the Lād with all store of victuall, necessary for the vse of our life.

This were a necessarie pollicie in time of famine, good counsell for a shippe that had spent her victuals, or a besieged Citie, to wey euery man his meate, and to share him at his pittaunce, for one meale a day. But to lay this vpon a free people, whom God hath blessed with a land of Riuers of milk & hony, to eate but one meale a day, for almost halfe the yeare, is no necessarie pollicie for this Lande and people. Nay, neither necessarie nor fitte, but in case of distresse, as I said before, neither for this, nor for any other. For with what reason or conscience, should the labouring man, that hath held the plough by the end al the day, or trauelled faithfully in any other good calling, for the seruice of the cōmon Wealth, and to prouide for his owne necessities, and those which depend vppon him,

him, comming weary and trauelled home at night, so great a part of the yeare, be sent faint and feeble to his rest, & not according to the blessing of God, eate the fruit of his labour?

Whie shoulde he not strengthen his hart with a sober relieſe, and giue the due portion to his houshoulde: to his wife, the most precious part of his possession, and as the vine of his house: and to his children, standing like Oliue plantes rounde about his Table: and to his seruantes, after they haue wayted on him, & after he haue eaten and dronke, that they also eate, for the refreshing of their faint and weary bodies, & so comfort him selfe after his weary trauell with his houshold.

This sauing, is no husbandry at al, where there is meate enough, to withdraw from the people that, which in all lawe of God, of nature, & of nations, is due vnto them, and necessarie for the entertainmēt of their bodies in health & strength, to be able for the seruice of such calling, as they are called to in the common Wealth.

This was neuer thought any needefull pollicie in Israell, as populous as it should seeme by the stories, and more then Eng-

lande, and hauing infinite more cause, without comparison of spending the prouision of the Lande by so manie Sacrifices and oblations, as they were bounde to offer, then we haue, which are bounde to none of those thinges: wherof if an estimate were made, I think it would fall out, that such sacrifices and offrings spent more of their victuall, then their 160. dayes of abstinence saued all the yeare. And besides this, that there is no necessarie nor lawfull pollicie in it: experience hath taught vs, that it hath bene cause of damnable superstition, holding men in that captiuitie, that they thought it a greater offence to eate flesh in any of those dayes, or to eate anie thing at night, then either to commit adulterie, or murder, or to breake any of Gods commaundements.

Wherefore the superstitious fast, which this good husband, for a cōmon Wealth, would perswade, is vtterly needelesse in regard of the great store of the Land, thorow the blessinge of God, and vnlawfull, as being contrarie to all law, and example of any well policied state and gouernment, that euer was in the world, to take from him that laboureth, without anie cause, so ordi-

ſo ordinarily his neceſſarie foode. It is alſo vngodly, for the ſnare it caſteth vppon mennes conſciences, and for the effecte which followed it, of not eſteeming of the commaundements of God, in compariſon of this moſt vile and beggerly tradition. Whereby it was againe fulfilled that was ſayd, *ye tranſgreſſe the commaundements of God, to keepe your owne traditions.* Laſt of all for the damnable opinion of ſatisfactiō, and of meriting by it the forgiueneſſe of their ſinne. Therefore I conclude it to be neither godlines, pollicie, nor good reaſon to allow it. As for the true and right faſting commaunded by precept, and commended by examples in the ſcriptures vnto vs, it were to be wiſhed, that as at ſometimes, namely in the great plague in London, and at the late earthquake, there was a godly entrance made by authority to the reſtoring of it vnto vs, ſo it might be fully reeſtabliſhed amongeſt vs. The vſe wherof in the auncient and primatiue Church, was either for ſupplication, to turne away ſome preſent or imminēt danger of warre, peſtilence, famine or any other great calamitie: or for ſuite, to obtaine ſome great & particular bleſsing, as gratious direction in

the calling of ſuch as ſhoulde ſerue the church, & ſpecially in the miniſtery & preaching of the word, or any ſuch waighty & extraordinary requeſtes, greatly cõcerning the good eſtate of the Church. Which occaſions to ſeeke to God in this moſt hũble & earneſt maner, we ſee by experience, do remaine ſtill, & ſhall continue to the end of the worlde. For both other great graces, may, vpon ſundry occaſiõs, fall out to be ſo neceſſary for the ſtate of the Church, that this way were to be taken to obtaine thẽ, & oftentimes in reſpecte of the miniſterie this would be requiſite. And for the other cauſe, ſeeing we oftentimes ſo multiply our prouocatiõs againſt God, that in iuſtice he threatneth to poure out his plagues euen vpon his own people, ſo offending againſt him: it were moſt neceſſary that the church had the right vſe of this holy order reſtored to it againe, that hereby the hot wrath, and high diſpleaſure of God againſt vs, might be pacified. Wherefore, it were to be wiſhed, & by all good meanes of all mẽ to be ſought for, that by the authority of the magiſtrate, & aduiſe of the preachers of Gods word: vpon any ſuch reaſons, either generally, in the whole land, if the cauſe be

generall

general, or particularly, in the place where the occaſion may be, that the people were aduiſed & cõmaunded vppon ſome day fit for the purpoſe, to ſurceaſe their worldly affaires, as they do vpon a Sabbaoth or holy day, to faſt vnto the euening: to the ende, that they may aſſemble themſelues at the houres accuſtoumed vpon ſuch dayes to the Church, to heare the word of God fitly for the time, & zealouſly preached: and alſo to make their earneſt prayers to God for the fauour they would obtaine, & their moſt humble ſupplication, with rent & contrite hartes in teares & ſtrong crying in the ſpirite, to turne away ſuch his heauy indignation frõ vs, as we may lie vnder, or feare to fall vpõ vs. To take one exãple of many in the ſcriptures, we reade in the prophecy of *Ioell*, that the Lord threatning a famine, exhorteth the people herunto vpõ hope, that if thoy ſought him earneſtly, they ſhoulde finde him gratious and mercifull, long ſuffering and of great goodnes. In the ſame place declaring that he being angrie, no fleſh could be able to beare it, he giueth thẽ commaundement thereof in theſe wordes. W herefore euen now ſaith the Lord, *be ye turned vnto me vvith all your harte in fa-*

Ioel. 2.

Ioel. 1. 2. *sting, vveping, and lamentation*: and a litle after, *sound the trumpet in* Sion, *appoint a fast, proclaime a holy day, gather the people, ordaine an assembly, call together the aged and the litle ones, euen those vvhich sucke the brestes, let the bridegrome come out of his chamber and the bride out of her chamber. Let the priestes, the ministers of the Lorde, vveepe betvvene the altar and the porch, and say, O Lord spare thy people, and giue not ouer thy possession to reproch, that the Gentiles should rule ouer them, vvhy should they say amongest the nations, vvhere is their God?* Thus farre the Prophet in the name of God, which I haue thought good to set downe here, that by so cleare a testimonie, it may be vnderstood to be a commaundement of God, giuen to the magistrates and preachers of Gods worde, that both of them, according to the duties of their seuerall calling, should vpon like occasion, aduise & appoint such a day of fast, wherein the people should humble themthemselues in true repentance, and seeke with mightie prayers, deliuerance from the punishment threatned, or lying vpon them. Which is so much the more necessarie at this time to be knowen, for that

that we ſee, that the wrath of God hath broken out vpō vs of late as a flaming fire, in viſiting vs with the grieuous viſitation of the peſtilence, both in this citie of London, and ſundry other places of this lande. Which viſitation, ſince the great plague, hath continued in this Citie, waſting the inhabitants, as a ſmall fire, now the ſpace of twentie yeares continually, and ſometimes raging more fiercely as it did of late. And ſurely there are many iuſt cauſes to feare, leaſt the Lorde may commaunde this furnace to be heated yet againe ſeuen times more, and the Angell of God (which hath ſtoode ouer this Citie, with his drawen ſword to ſtrike it, not onely a few dayes, as he did in the time of *Dauid* ouer *Ieruſalem*, but ſo many yeares,) ſtill to purſue his execution, if all holy and lawfull meanes be not vſed to mitigate the Lordes diſpleaſure towardes vs. Wherefore moſt humbly I beſeech your Honours, as one, who by your LL. Honorable fauour haue a part and lot in the miniſterie within this City, that by your godly meanes ſuch order may be takē, that both at all times hereafter, vpō like occaſion ſignified before vnto your HH. and namely at this preſent vpon ſo

vrgent and neceſſarie cauſe, as we are now preſſed withall, ſuch dayes of faſt and holy aſſemblies may be appointed. Wherein the people, through the bleſsing of God, vpon the worde zealouſlie preached vnto them, humbling their ſoules in true repentance, as in ſackcloth and aſhes before the Lord, and the Lords ſeruaunts in the middeſt of them praying for thē, as it is in *Ioel*: *O Lord ſpare thy people*, &c. It is to be hoped, that ſuch repentance and prayers may ſtand, as *Aaron* with his holy cenſors did in like caſe of plague, in the gap and in the breach betweene the liuing and the dead, that the Angel of the Lord ſtrike no more of vs downe with this fearefull hand and ſworde, wherewith we haue ſeene alreadie ſo many ſlaine and fallen downe on euerie ſide round about vs. A wiſe king, ſayth our Sauiour in the Goſpell, ſeeing a mightier King then himſelfe comming againſt him with ſo many thouſands, as he is not able in any ſorte to meete him in the fielde, while he is yet a farre of, ſendeth an ambaſſage vnto him for peace. Therefore ſeeing the Lorde of Hoſtes, is already come out againſt vs with his armies, which we are in no ſort able to encounter,

it

it were wiſedom for vs, while it is yet time, to ſende out an ambaſſage of prayers, of teares, & of true repentance, to make our peace & reconciliation with him, & to reſtore vs to his gracious & accuſtomed fauour againe. Why ſhould we tary till the firſt begotten in euery houſe be ſlaine, as it came to paſſe in the day of the vnrepentãce of Egypt, or till the Angel of Zennacharib be ſent amongſt vs, and that thouſands fall downe beſides vs, at our right hand and at our left? Thus I am bould as in the duetie of my calling to God & to his Church. But yet with all humilitie, & reuerẽce, as ſpeaking to them, of whom it is written, You are Gods, to ſtirre vp your godly wiſdoms to the remembraunce of the duety, which at this time the Lord God requireth of vs.

Now I returne to my aunſwere againe, wherein I haue alreadie ſhewed the Romane faſt, not only to want commaundemẽt, promis, or exãple, in the word of God to approue it, but alſo to be full of dãnable & phariſaicall hypocriſie and pride: & further briefly proued (referring the good Reader that is deſirous to be more fully inſtructed herein, to a godly & learned treatiſe written expreſly of this matter in our

owne language) both commaundement, promise, and example, for the true, and right order of fast. Whereby it is euident, that the one, prouoketh vengeance against a superstitious people, and the other, mercie and the blessing of God (whereupon dependeth the good estate of euerie Common wealth) to those which are truely humbled. Therefore I will proceede now forward to the fift article of his comparison.

Answere to the fift point of sole life.

The fift is that their doctrine, commaundeth sole life to all cleargie men, and religious people, as he speaketh, meaning priestes, cloisterers, and such of the Laitie, as were officers amongest them, whereof he noteth a double commoditie. But first for their doctrine, I say it is expressly contrarie to the worde of God, which doth declare the gift of continencie to be giuen but to a fewe, and therefore not to so verie great a number, as he speaketh of, and accounteth of Priestes, Monkes, Friers, Nunnes, and other officers attendant vpon them. Whereupon, I conclude this doctrine to be flat contrarie to the rule of the Apostle, who sayth, for auoyding of fornication, let euerie mā haue his own

wife

wife, and euerie woman her own husbād. And againe, if they do not containe let thē marry.

Now let him tell me, what may come, of diſobeying the commaundemēt of God, deſpiſing his holy ordinance, graciouſlie prouided for remedie of incontinencie. Surely euen that, which experience hath declared, which was ſuch, as it is a maruell the Lorde hath not iudged that filthy and whoriſh Church, with the iudgemēt of an adultreſſe, many yeares ago. But he ſuppoſing thē all to haue liued chaſt, contrary to the doctrine of our Sauiour Chriſt, as hath bene declared, ſheweth a great commodity of it, in that the multitude of the people by ſuch meanes, was greatly diminiſhed. But Salomon commended by the holy Ghoſt for a wiſe & pollitick prince, ſaith, the honor of a king, is in the multitude of his ſubiects. And cōmon reaſon doth ſufficiently teach it, that the ſtrength and power of a prince, is in the great number of his people: as the experience of all ages, and ſtories of all times doth plainely teſtifie. Therfore being ſo very great a number, as he ſaith, and as they were in deede, what high point of pollicy this may be, I thinke few

can vnderstand. Now of the other parte, our doctrine is such, as we leaue it free to all men, according as they shall find themselues to be called of God, and best able to serue him and his people in that place they are appointed vnto, either to marrie or to abstaine. If any man haue that rare gift of continencie, while the Lord continueth that fauor towards him, he may vse his blessing. Againe, they that finde themselues to neede the helpe of marriage, that they may liue in holines and in honour, as the Lorde hath commaunded: we teach according to the doctrine of the Apostle, that it is a diuelish doctrine to forbid them marriage, & affirme it to be honorable amongst all men, without any exception of degree, or calling. And surely if this commaundement, thou shalt not commit adultrie, be giuen vnto all men: If all be to possesse, by the commaũdement of God, their vessels in honour, then they, which without marriage, cannot liue chaste and holy, not onely lawfully may, but of necessarie ductie ought to marrie. In which estate, to feare the increase of the Lords people, is to feare the blessing of the Lord. For as a blessing, was it promised to Abraham, that

his

his ſeede ſhould be, as the ſand of the ſea in multitude, and as the ſtarres of heauen, which is oftentimes alſo noted, as a great fauour beſtowed vppon the people of Iſraell, both by Moſes, & by the Prophets. Which being as it is, a bleſsing to the lād, in any of the people, ſo is it eſpecially, in the miniſters of the word, if, according to their duety, and the exhortation of the Apoſtle, they bring vp their childrē in awe, & feare of God, free from any iuſt charg of riot & intemperance, with all grace, comlineſſe & decent honeſtie, who otherwiſe are vnworthy to haue charg of the church & houſe of God. For then the common-wealth ſhalbe happy, not onely, for that the people thereof are many, but that they are both many, and thoſe, both wiſe & godly. And what greater ſtrength, cā any ſtate, or prince inioy, then ſuch a people. 1. *Tim.* 3.

As for his feare, that there ſhould want prouiſion for them all, if it were ſo, no godlineſſe nor wiſedom, could caſt this inconuenience vpon them, rather then others. But this feare, as it is voide of all reaſon, ſo is it full of infidelitie, and conuicted by the preſent experience. For through the bleſſing of God, the abundance of all ſtore is

here so exceeding great, notwithstanding both this encrease of people now so many yeares, against which he disputeth, and a great multitude of godly strangers, that our neighbours also tast of the comfort of it. Whereas in the late time of their fastes and sole life, notwithstanding all their pollicies of sauing the prouision by their dayes of abstinence and fasting, and forbidding the marriage of so great a number of the people: yet the lād was sore visited with famine. And this for answere to his first commoditie.

The second commoditie he presumeth to rise to the Commonwealth of the single life of their cleargie, is, that they were able *to keepe hospitalitie to spare the offalles of their liuinges, as leases, copie holdes, and such like, and to builde Colledges, Churches, and other Monumentes of pietie, the contrarie inconuenience vvhereof he saith the married life of our ministers bringeth, vvho haue enough to doe, to prouide for themselues & their children, as many times for all their care, they are so litle able to do, as they leaue a number of poore orphanes behind them at the charge of the Parish.* Touching them, I graunt it in part to be true, that he saith of

their

their hospitalitie, offals, and buildinges, but I denie their single life to haue bene the onely cause, or any great cause of it. For if they had contented themselues with such conuenient maintenance, as had bene fit for their calling, notwithstanding their single life, they should neuer haue ben able to haue kept the houses he speaketh of, & haue builded Churches, with the surplussage of their liuinges. But this it was, that made them rich, they worshipped him, that promised our Sauiour Christ vpon like condition, to giue him all the kingedomes and glorie of the worlde. They were neuer satisfied like the graue, but heaped liuing vpon liuing, office vpon office, and that with the iniurie and wrong of all the world. They impropriated benefices, and annexed them to their Abbeies, Monasteries, & other places, & to their prelacies & dignities, a thing vtterly vnlawfull. For how shoulde it be lawfull, when the poore parish (as he saith) giueth the tythe of all they haue, to the end they may haue a man of God amongest them, who may teach them the right way to serue and honour God, and to saue their soules, that this tythe should be taken from them, & giuen

Mat. 4.

to an idle cloyster of Friers, or other that doe no duetie for it, and leaue the poore people spoyled of their goodes, and vnfurnished of one, that should be their guide to euerlasting life. By which prophane ecue tousnes, they made themselues guiltie, not onely of the robbery of the goodes of the people, which they enioyed without anie iust title, but also of the destruction of their soules, in taking from them the meanes, whereby they might be taught vnto saluation. And shall we then esteeme it a great liberalitie, that if any of the poore parish, had occasion to trauell by thē that way, to make him drinke, or to giue him a meales meate? Euen as one that had robbed a mā, should giue him a penny, whē he met him in the high way: These are the cuppes and dishes, for which our Sauiour Christ thūdereth in the Gospell. *Ye Scribes, Pharisies, and Hypocrites, you make cleane the outside of the cuppes & dishes, but within they are full of robberie and wrong.* For in deede, those their cuppes & dishes so filled, were full of spoyle, nay of blood, and that of the soules of men, which is one of the commodities they occupie, as it is in the Reuelation. With like impietie they

annexed

annexed benefices vnto their Abbeyes and other houſes, and dignities by Popiſh diſpenſations of *commendamus*, non reſidences, Pluralities, tot quots, and other more, the like abhominations. And not content herewith, they had a thouſande other cunning ſhiftes, how to draw the riches of the people, yea the wealth of all the land into their handes, as it well appeared at the putting of them downe, in the late raigne of the renowmed King Henrie the eight. It was ſignified to the King in a ſupplication, how thoſe iolly idle beggers, as they are called there, had robbed al the poore of the land, all the hoſpitals & other almes houſes, & that they had drawn more, then the third part of the whole lād into their poſſeſsion. With this manie times the commonwealth found it ſelfe agreeued, and prouided diuerſe and ſundry good lawes, as of Mortmaine, mortuaries, and ſundrie others againſt their couetouſnes, becauſe they gathered all to them, as if they woulde haue dwelt alone in the land, and yet exempted themſelues frō the burdēs & charges of the Commonwealth. Therefore in this exceſſe, couetouſnes, and inſatiable ſpoyle, if for pollicie to keepe

the more quietly, the possession of so great riches in their handes, they spared some meales and offalles to the poore people, or builded Colledges and Abbaies, they cānot be esteemed to haue increased the wealth and riches of the people, whom so diuersly they spoiled and impouerished. It had bene as it is now without comparison more profitable for the Commonwealth, that euerie man had enioyed his proprietie in such a portion, as the Lorde by any good title should haue blessed him with, by tylling and manuring whereof, he might haue bene able to maintaine the estate God had called him vnto, and not to stande wayting for offalles. But this was in deede a politicke point for their owne gaine. For they assured their estate, by such benefits and pleasures, and bound men the more, to depend vpon them, and to fauour their wicked superstition, for the gaine sake.

Now if married ministers doe not the like, what hinderāce is this to the commō wealth: which hath in a great part recouered againe into her owne handes the landes and liuinges, whereby that Hospitality was kept, and these houses builded.

which

which in all good reaſon muſt needes be, both more profitable and more honourable for the common wealth. For, that euerie man ſitteth at home in his owne houſe, and eateth the fruite of his owne grounde, and drinketh his owne water, is it not a thouſand times more profitable, and more to his iuſt contentation, yea, and more honourable, then to ſeeke it elſewhere, and to haue it at another mans dore? Further, if of that liuing they lawfully enioy, the miniſters prouide competently for their houſe and children: doth not the law of God, & of all nations allow thē ſo to do? Yea, bind them to it? For he that prouideth not for his houſe (ſayth the Apoſtle) hath denied the fayth, and is worſe then an infidell. As for the pouertie of our miniſterie, wherby he obiecteth, that manie times, they leaue a number of pore orphants at the Pariſhes charges: notwithſtanding in the miniſtery a number be ſufficiently prouided, yet is it in deede to be acknowleged, that our miniſterie in many places is greatly vnprouided, contrarie to the commaundement of God, and to the iuſt cauſe of feare of his indignation againſt vs for it, if it be not ſome way in time relieued. But this eſpecially a-

riseth of the spoyle, which they made by impropriating the liuing of so many particular churches, to the maintenance of their cloisters, and nests of their superstitious corruptions. For remedie wherof, we are most humble and continuall suters to God & the authoritie he hath set ouer vs, and in deede it must be acknowledged that in all Christian duetie, the minister ought to be maintained. For the Lord hath expresly cõmaũded, both in the law & in the Gospell, that the preachers of the gospel should liue of their holy labours. To which duty oftẽtimes, the people are exhorted & encouraged, with promis of increase of blessing, if they be carefull, that the Leuite which is amongst them, be not forsaken. And surely, seeing they leaue, as they ought, all other trades (wherin occupying themselues, they might thorow the blessing of God be sufficiently prouided) to attend their studies for the seruice of the people in the ministery of the Gospell, it is a most necessarie duetie, which the people owe to thẽ againe, to see that they, & such as depend vpon thẽ, may sufficiently & honestly liue in their seruice, as may be semely for the good credit of the worthy calling which God hath called thẽ vnto,

vnto. The contrary wherof (as I haue ſaid) we haue from thē, who by impropriating the liuings of the Miniſters, frō the places wherūto they appertaine, haue left the miniſtery ſo matuelouſly vnprouided, as that in ſome places, there are to be found many pariſhes together, whereof all the liuinges, that now remain to thē for ſuch vſe, are not ſufficient for the competēt maintenance of one man & his familie. Which lamentable eſtate of our miniſtry muſt needs be an infinite hinderance to the Goſpell, both in the iuſtice of God, who wil puniſh ſo great a contempt of his word, and ſo careleſſe a negligence of the ſaluation of the people, & alſo in the nature of the thing it ſelfe: for by this occaſion, ſuch as are in ſome acceptable meaſure, able to do good ſeruice in the miniſtery, withdrawe them ſelues from it. For perceauing it to be ſuch a calling, as beſides the manifolde burdens, lying vpon all faithfull miniſters doing their dueties, is ſubiect to beggerie alſo, and the diſcredit and other inconueniences that followe it, they beſtowe them ſelues in ſome other lawfull callinge, wherein doinge their dueties, they may be able to liue both in wealth and credit. By which means this

insufficient, & vnlearned ministery, which nowe so pestereth the lande, is entred into the possession of the Church, to the infinit hinderance of the Gospell, and the losse of thousands of the soules, which Christ Iesu hath redeemed with his precious bloud.

Which spoile of the Church notwithstanding it be so sore a wounde, as yet since the beginning of the restoring of the Gospell amongest vs could not be healed, yet our hope and most humble prayer to God is, that her Maiesty, by your HH. mediation vnto her highnesse, may so relieue it with her precious balme, & so bind it vp with her gracious hands, as in time, it may be cured and healed againe. I am bolde to speake of your HH. mediation in this cause (as in other places of such like) because the duty I owe to Almighty God, and to the Lord Iesu his only begotte sonne, whom I am called to serue, doth necessarily enforce me to it. But it doth greatly comfort & incourage me in the performance of so necessary a dutie, that I doubt not, but your godly wisdoms do consider, the seruice of God to be the right end, and vse, of the high and honorable seates, wherein his owne right hand hath placed you. Which the Lorde ingra-

ingrauing in your noble, and Chriſtian mindes, ſurely, hauing of God this honourable fauour, to be ſo neare her Highneſſe, your Honours will godly and faythfullie aduiſe her grace, both of the neceſſary cauſe of the redreſſe of ſuch other matters, and namely of this, that all the people vnder her Highneſſe dominions, may haue the meanes by a godly, ſufficient learned miniſterie planted amongſt them, to come to the knowledge & faith, whereby they may the better obey God, and her Maieſtie, and ſaue their ſoules for euer, to euerlaſtinge life. Which ſo neceſſarie ſeruice of almightie God, of her moſt excellent Maieſtie, and of the Church of Chriſt amongeſt vs, as it is nowe attended and looked for of your Honours, into whoſe handes, next vnder her Highnes, God hath cõmitted the managing & guiding of this noble ſtate and kingdom: ſo no doubt but in that day it wil be required, when the Lord ſhall come to iudge both the quick & the dead. Wherefore my good LL. as before in the behalf of the whole Church profeſsing the Goſpell, ſo nowe againe for the Church within her maieſties moſt noble dominiõs of England & Ireland, I moſt humbly vpõ

my knees beseech your honours to take so to hart this estate of the Church and ministerie amongst vs, that all abuses being remoued, and good order established, all dutifull subiectes may besides all other blessings, which now they enioy by your LL. meanes, haue this so worthie a cause also to praise God, for hauing set so godly and honourable gouernours ouer them. It hath a promise, to breake the bread vnto the hungrie, & to make the thirsty drink, and not to turne away the eare from him that crieth for relefe in his necessitie. Now so it is, that this Church in manie of her children cryeth for breade, euen for the breade of life, and there is no man that breaketh it vnto them, the tongues of manie cleaue to their roofe for thirst, which they are in danger to perish in, and no man giueth them the pure water of life, to quicken their soules.

And as our Church hertofore by other meanes hath cried oftentimes, euen till she haue almost lost her voice: so now againe she crieth by this most humble supplicatiō to your Honours, to regard her necessitie. If wealth, peace, wisedome, authoritie, or any other thing be nedefull for this work, the

the Lorde hath bountifully furniſhed the land with all that needeth. Some reaſonable way, without the iniury of any, might by your wiſdoms be found, whereby euery pariſh might recouer againe their own, to the mayntenaunce of a worthy miniſterie amongſt them. Alas that for any cauſe, ſo many ſoules of the people committed to your charge, ſhould periſh. Wherefore, my good Lords, turne your eares, I beſeech you, to heare the humble ſuite of this Church, that the Lord your Redeemer may turn his ears vnto you in the day when you ſhal call vpō him. So ſhall the ſaued ſouls of thouſands praiſe God for you, ſo ſhall the Lord bleſſe you, & your noble poſteritie: and ſo, both all this, and ſuch other ſlaunderous mouthes ſhal be ſtopped, which are nowe ſo wide open againſt vs. To the aunſwering of whome I returne againe, for my moſt humble requeſt, relying vpon the godly zeale and wiſedoms of your Honours.

The ſixt article is of rayſinge rentes, which he ſayth, their religion prohibiteth (except vpon ſome great cauſe, and with great moderation) euen to the ſolemne curſing of them: & ſo he would inſinuate that

ours, alloweth it. The commoditie of which not rayſing of rents aboue meaſure, and to the extreame vſing of the tenaunts, he ſayth is manifeſt, to be great in a common wealth. For the commoditie that cõmeth of it, I graunt, but for the doctrine, I affirme, that ours, doth in no ſorte more fauour any extreme rayſing of rentes, then theirs. A moderate rayſing of them, in the riſing of the prices of all other thinges, we allow, as they do, when it is neceſſarie and reaſonable: for otherwiſe it ſhould be better with the Tenaunt, then with the Lord. And them ſelues, when they let their farmes at the old rent, were wont to binde their tenauntes alſo, to deliuer their corne and victualles at an old price: But any oppreſsion, iniuſtice, extremitie, extortion, we neuer allowed, but as often as good occaſion ſerueth (not oneiy once a yeare, as he ſayth, they do) declare ſuch offenders accurſed, according to the Scriptures, (to more iuſt cauſe of feare and terror, then their pul can ſtrike into them, by denouncing vnto them) that the greedie rauenours, & vniuſt perſons, ſhall not inherit the kingdome of heauen. Therefore whatſoeuer the commodity of it may be to a common wealth,

it

it reapeth no leſſe from our doctrine and practiſe, then theirs, nay ſo much more frō vs, then them, as there is more preaching againſt all iniurie with vs, then euer was with them.

Seuenthly he compareth vs for diuorcements, concerning which, their Church holdeth, that after lawfull mariage, there may be cauſe of ſeparation from comming together: yet ſaith he, there can be none graunted to the breaking of the mariage, and giuing leaue to marie againe. *The 7. of diuorcement.*

The benefit wherof is a reſtraint, ſaith he, of many miſchiefes. Of the other part, he affirmeth our Church to practiſe the contrarie: wherof the contrarie inconueniences of vniuſt diuorces and adulteries follow. I anſwer, that our Church yet hath herein no other practiſe in our courts, then they left vs in their cannon lawe, except the innocent partie may haue helpe by the prouiſion of a ſtatute of Henrie the eyght, which is, of not making voide any mariage, but for the cauſes allowed by the word of God. Which I take to be ſo equal and godly, as I thinke they themſelues, nor anie other can iuſtly blame it. Otherwiſe, our law & practiſe in this matter differeth

not from theirs. And therefore if there be any commoditie of it, our Church may enjoy it.

Indeede I graunt, that we teach agreeably to the Scripturs, that in case of adultery committed, the partie innocent is at liberty (as touching his conscience) to be deuorced & maried to an other: but to the guilty we giue no such libertie, but leaue the party to the iustice of the Magistrate: whereof no maner of inconuenience can arise.

The 8. of obedience to magistrates.

Nowe followeth a point in the eight place about obedience to Magistrats: wher vnto their doctrine, he sayth, is verie profitable, and ours verie hurtfull. Howe their doctrine and practise dealeth with Magistrates, is of long time by the light of the Gospell so discouered, as they shall be hardly able to make the worlde beleeue nowe, that Magistrats are beholding vnto them, otherwise then the Corinthes were to the false Apostles, of whom the Apostle sayth: *ye suffer euen if a man bring you into bōdage, if a mā deceaue you, if a man take your goods, if a man exalt him selfe aboue you, if a man smite you vppon the face.* For as for taking, they not only took, whatsoeuer Princes offred, but extorted of them & their subiects with

with all importunacie & extremitie. And for bringing into bõdage, they eſteemed all kings, to be but their vaſſals; & the Pope to be king of kings, & Lord of lords, as much greater then the Emperour as the ſunne exceedeth the moone. Therefore the Pope hath vſed them thereafter, as pages & footemen, to waite and attend vppon him, and for meaneſt ſeruices, while he rode in his *Pontificalibus*.

He hath made them kiſſe his feete, and an Emperour to ſtande three dayes bare-foote at his gates before he could be admitted, and then trode vpon his neck when he humbled him ſelfe vnto him, abuſing that Scripture to his pride: *thou ſhalt tread vpon the baſiliſcke, and ſtampe the dragon vnder thy feete*. He hath played at Tennis with their crowns, tõſing them from one to another as it pleaſed him: according as it appeareth in our ſtories and the chronicles of Fraunce. And in like maner with the ſacred imperial Crown, taking it from the Grecians, and giuing it to the Lumbards, then taking it from them, & giuing it to the French, & frõ them againe to the Germans, & from one houſe of the Lords of Germanie to an other. He hath vſed

them in all respects as pleased him, and as if they had held their crownes of his keyes: he hath made them fight his warrs at their owne cost and charges.

Wherefore, having thus abused the sacred and supreme authoritie of soueraigne Magistrates: how should this sollicitor of the Pope perswade, that their religion is profitable for princes: or how can he think to make them beleue, the Gospel to be contrarie vnto them, whereby they are Princes indeed, subiect to no forrein power within their owne dominion, but the immediate Lieutenants of almighty God: Which having indeed, set them Crownes with great honor vpon their head, assured their Scepters in their handes, and established their royall seates vnder neath them: it can not be, but godly Magistrates must needes acknowledge, thankfully to God and to his truth, the benefite receiued: and therefore not onely not admit any Popish enchauntment to the contrary, but to glorifie almighty God in the zealous aduancement of the Gospell, wherby they are aduanced againe to the hie Seates, from which they were deposed by the Romish faith, to be the foot stoole of a Priest. But let vs heare what

cunning

cunning charme he hath prepared for this purpose. We teach, saith he, that al Lawes of Magistrates which are of thinges good or indifferent, yea, or not expressly contrarie to Gods commaundement, are to be obeyed with that conscience, that a man that willingly breaketh them openly or secretly, should thinke he sinneth against God, because he is Gods minister. I acknowledge their doctrine, but I require theyr ground. But he will say: whether the doctrine be true or false, yet is it profitable for Princes and States. I anowere him as before, that it is an infallible rule, and to bee constantly and inuiolably obserued by all that are not *Atheistes*, that there is no doctrine profitable to a common wealth, that is not godly and sound, what shew of profit soeuer it may seeme to haue for a season. Therfore, both in this and in the rest, if he would haue perswaded their doctrin to be for a common wealth, he should first haue proued it true, otherwise he might offer vs vnder this pretence the wicked doctrine of *Mahomet*. If he haue no other rule but this, it is for the obedience of Kings & Princes, whether the doctrine be true or false, I say that there is no obedience good nor profi-

table for Magistrates to be giuen vnto thē (if we will iudge of goodnesse and profite by the worde of God, as we ought to do) but onely that, which God hath appointed that subiects should giue to their Princes. Therefore, before it can be iudged whether of our doctrines be more profitable, we must debate the matter whether of them is better warranted by the word of God.

Our doctrine concerninge the duetie and obedience of subiectes vnto their lawfull Magistrates, as it appeareth by the harmonie of our confessions, is this: that subiectes are bound, to be subiect vnto all lawfull Magistrates, hye or lowe, good or euill, and that not onelie for anger, that is, for feare of the punishment, which the Magistrate maye punish the rebelliouse with, but also for conscience sake. Which wordes of the Apostle, for conscience sake we thus vnderstand. Magistrates are ministers of God, appointed and ordained by him, for defence and praise of the good, and for iust punishment and execution of the wicked: therefore, he that shall resist the Magistrate, shall be guilty in conscience of making resistaunce against God. Further also, God in his most holy Law of the ten

commaunde-

commaundementes, vnder the precept of honoring our Parentes, doth commaund vs, as to do to other all ſuch dueties, as for any perticular reſpect we owe vnto them, (for ſo the apoſtle expoũdeth it in the ſame place) ſo chieflie to yeild vnto Magiſtrates all dueties belonging vnto them: amongſt which, ſubiection and obedience are the principall. By which commaundement (as by all the preceptes of the Morall Lawe of God) our conſcience ſtãdeth bound before him, to giue to Magiſtrates, (which are the miniſters of his iuſtice, in puniſhments, or rewardes, properlie concerning this life) ſuch duetie, as by the right of their place, miniſterie, and ſeruice vnder him, doeth appertaine vnto them. Of which ſort, are ſubiection, obedience, loue, honor, payments, ſeruice, prayers, and ſuch like declared by the word of God, to belong to their high and honorable calling. And all ſuch, we affirme, Subiectes ought not againſt their willes and for feare, but hartely and cheerfully to giue vnto them for cõſcience ſake, as knowinge them to be appointed of God, and for conſcience of Gods commaundement, which byndeth vs vnto it. For God, becauſe he is our crea-

tor and redeemer, both of our soules & bodies, hath iuste authoritie to giue lawes, which should bind them both, and as he hath right to commaund our soules & bodies, so is he able to punish both, for the breach and transgression of his law.

Iam.4.12 Therefore, worthelie S. Iames sayeth, that there is one Lawgiuer, who can saue and destroy, that is, euerlastingly, and that, but one onely. For this conscience of the commaundement of God, all the Prophets & Apostles, yea and our Sauiour him selfe, were subiect vnto Magistrates, & so taught all men to giue to Cæsar, that which is his. By whose doctrine and example, we must willingly, euen for conscience of the ordinance & cõmaundement of God, of what calling so euer we be that professe the Gospell, submit our selues in all humilitie and reuerence vnto them and their laws what so euer, not repugnant to the commaundements of almightie God. We seeke not by anie manner of pretence, to exempt our selues from their Courtes and authoritie, nor from bearing the burden and charges, which they lawfullie laye vppon all their Subiectes, for the necessarie seruice of the Common wealth. We hold Princes, not-

withstanding

withſtanding any cenſure of the Church, to remaine our lawfull Princes ſtill, in the poſſeſsion and right of their crownie, ſtate, and dignities, as before: and the ſubiects, bound in conſcience of the ordinance and commaundemēt of God, to obey them as their lawfull Princes, yea, thought they be Heathen men, & to performe all the good dueties of ſubiectes vnto them, both in their goodes and bodies. And this by the gtace of God is both our doctrine and practiſe, well and ſoundly grounded vpon the holy word of God, contrary to which, no church profeſsing the Goſpel, no good writer, neither *Caluine*, whom he noteth, nor any other haue taught, or maintained any doctrine. Now let vs compare the doctrine & practiſe of the pretended Catholiques, with oirs. Their Cleargy howſoeuer (as this man goeth about) they would binde heauy burdens (like the Phariſies,) vppon other mens ſhoulders, yet woulde they not touch them with one of their fingers. They would in deede haue other mē beleeue they ought to haue a conſciēce, not onely of the law of God, but of humaine lawes, which muſt holde onely, till the Pope doe diſcharge them: for then they

teach, they may depose, euen the highest, from their places, and that by force of armes. But their cleargie that binde other men thus, exempte themselues from the courtes of ciuill Magistrates, from paiementes and other seruices due vnto them: and giue all such duties to a forraine Ecclesiasticall court, and to the Popes chamber. They content not themselues with such priuiledges as their lawfull Prince and countrie, shall see cause to bestow vpon them, but challenge of right and duetie freedome from all ciuill burdens, by vertue of their cleargie. They compound with the Popes chamber, for such thinges as they pay, and in all respectes carrie themselues as subiectes to the Pope, and to none other. And thus they vse the ciuill Magistrate, euen when they deale best with thē, and whiles they are ministers of their superstition and crueltie. But if they once displease them a litle, and that the Pope beginne to thunder and excommunicate, then they depose Kinges, and Emperours from their Regall seates, and Imperiall thrones, they hold them no more for lawfull Princes, they absolue and set free all their subiectes from their othe and obedience

ence due vnto them: they excommunicate and curſe all ſuch as ſhall obey anie their lawes, or by any acte yeelde the duetie of a ſubiect vnto them. Finally they commaũd the ſubiectes to take armes againſt ſuch their Princes, and by force and violence to take their Crounes from their heades and ſet them vpon ſome other. And thus as other heretofore haue dealt with the two Henries and Frederickes Emperours, with Phillip le Bell, & other the French kings, and with ſundrie kinges of this noble lãd: ſo alſo he that of late did ſit, and he that now ſitteth in the chaire of Peſtilẽce, haue dealt with our ſoueraign Lady & Queene Elizabeth.

This then being their doctrine & practiſe, and ours ſo contrarie to it: whereby according to the right due vnto Princes frõ God, we honour and obey them: and they to the high offence of God and men diſhonor & depoſe them euen at their pleaſure: how can any man touch vs in any reſpect, as wanting duetie in this behalfe, or excuſe theſe Catholique traitors and hereticks frõ being guiltie of high treaſon, againſt the Croune and dignitie of al lawfull Princes, as they are alſo againſt the honour of God

and his sonne Christ Iesus. But this Author chargeth vs, that *Caluine* saith: *No lawe of man can bind the conscience.* Wherof (saith he) *it must needes followe, that the obedience we yeelde, is onely for pollicie and feare.* For answere whereunto, I deny the consequent, and affirme the first, not to proue or inferre the secõd. For the first, if both *Caluine* and we say that there is but one lawgiuer, Sainct Iames hath taught it before vs, & giueth an euident reason of it: which is, that there is but one who (euer lastingly) is able to saue and to destroy. For his law onely can bind the soule, who hath authority to punish the soule for breaking of his law. But God onely is able to doe this, as Sainct Iames here teacheth, and our Sauiour Christ in the Gospell: therfore the soule & conscience can haue no other lawgiuer but God alone. Likewise his lawes onely can binde the conscience, who can not erre in making lawes, which being the peculier honour of God, his lawes only can binde vs in that respect. Which if it were otherwise, we should be as deepely bound to keepe, studie, vnderstand, and teach the Canons of the church, the statutes and lawes of the lande, as we

are

are the lawe of God. Which if they did in deede beleeue, it is a maruell how euer these men, that breake so ordinarily the lawes of God and of man, both of the Church and commonwealth, should hope to be saued by their works, and dreame of works of supererogation, for the releefe of others. But though we acknowledge no other bond of conscience, to obserue any humaine lawes whatsoeuer, then the law of the tenne commaundements doth lay vpon vs: yet doth it not hereof follow, that our conscience is free from keeping anie lawe of man. For we are bounde by the law of God to yeeld vnto all men, such duetie as belongeth to them, and namely to such as are in authoritie, either in the commonwealth, or in the church, honor, loue, obedience, subiection, and such like. Therfore, though the law of man do not binde our conscience to be subiect to princes & their lawes: yet do we acknowledge the law of God doth binde vs to all obedience, which he hath cõmaunded to be giuen to them. For further clearing of this matter, it is to be vnderstoode, that al lawes are either simply good or euill, or they are such in respect. The lawes which

are simply good, are onely the ten commaundementes of the morall law of God, which binde the soule and conscience simply to obedience, and so straightly without all exception, that no circumstance or occasion may make that lawfull, which is there forbidden, or vnlawfull which is there commaunded. Now, humane lawes and ordinaunces of men, which commaũd or forbid the same, which are commaũded or forbidden by the law of God: as thou shalt not murder, commit whoredome, steale, or such like are also simply good, & bind the conscience: yet not in any regard of the cõmandement of men, for such reason as is before alleadged, but onely because they are the same, which were before cõmaunded by the lyuing God. Of the other parte, such are simply euill lawes, as in commaunding or forbidding, are opposite and contrarie to the law of the tenne commaundementes. And these, as touching the keeping of them, it is so farre of that they should binde vs, that contrariwise we stand bounde by the lawe of God, not to obey them. There remaineth the second kinde of humane lawes, which are not good simply alwayes, and to all men, but in a generallitie

neralitie for a time, and ſome good reſpect: beyonde which boundes, the weakenes of man can not reach. For that which is now good for the Commõwealth, may fall out at an other time, and in an other reſpecte (which peraduenture was not thought of) to be hurtefull not onely to ſome perticuler man, but euen to the commonwealth it ſelfe. Further, though they be neuer ſo good for the time, and neuer ſo wiſely made, yet euen for that time that they appeare to be beſt, they are not of the ſame ſort with the lawes of God, & ſuch as arè ſimply good in thẽſelues that they ſhoulde binde the conſcience. For though men haue ſought to make ſuch lawes, moſt agreable to the general equitie of the word of God, yet haue they no aſſurance to haue attained vnto it, neither in deede can haue any warrant, that they haue erred in no circumſtaunce belonging thereunto, becauſe of the weakeneſſe of man, both in iudgement and in affection, but that which may binde the conſcience, is ſuch as proceedeth from an other, that cannot erre in commaunding.

I adde further hereunto, that the ciuill and Ceremoniall Lawe of the Iewes,

though they were both expreſſlie commaunded of God, who coulde not faile in anie point, yet did they not ſimply binde the conſcience. For in caſe of antinomie and repugnaunce with the morall lawe, (as our Sauiour argueth by the example of Dauid, in eating of the preſence breade, which otherwiſe it had not bene lawfull for him to haue eaten, but in caſe of neceſſitie for ſauing his life, commaunded in the Morall law) a man was not guiltie of hauing ſinned, by ſuch breaking of the policie of the Church. And if theſe lawes, notwithſtanding God were authour of them who coulde not erre, yet did not ſimplie binde the conſcience: much leſſe can thoſe which are of men, either in the Church or Commonwealth. Wherby it appeareth, how we are boūd to the keeping of thoſe kinde of lawes, that is, to obey them with a ciuill obedience, without conſcience of ſinne for anie breache of them, which is proper to the law of God, except we breake them in ſuch ſort, as we make our ſelues thereby alſo guiltie of trangreſsing the law of God, doing it with hatred, reſiſtaunce, contempt, or other offence againſt authoritie, which God him ſelfe

ſelfe hath forbidden. Which plainely ſheweth our aduerſaries argument, that is, *Except vve beleeue the lavves of men to binde our conſcience, vve haue nothing to hinder vs from rebellion*, to be rather a ſlaũderous ſurmiſe of his owne, thẽ any good conſequent of reaſon. For by the grace of God we are ſtayed from ſuch wicked and vnlawfull attemptes (which are proper to our pretenced Catholiques, whoſe mouthes are full of obedience, and who vtter wordes, as it is in the Pſalme, ſoft as butter, and ſmooth as oile, but their hartes are ſharpe as two edged ſwordes, and their deedes moſt full of rebellion and diſobedience) by conſcience of the Commaundement of God, who hath expreſſlie forbidden them. But their perpetuall rebellious practiſes againſt Princes, doe plainely ſhew that this doctrine was ſmally regarded by them.

For all ſtories make mention, that they haue allowed them ſelues any thing to the diſhonor of Princes. Kings and Emperors haue bene abuſed by them, as their vaſſalls and ſeruaunts, and that, to as baſe ſeruices, as to leade the Popes horſe, & to holde his ſtirruppe: they haue not vouchſaued for

a longe time to admitte them to their presence, but kept them at their gates. They haue troden in their neckes, and taken of, and put on their crownes with their feete. Further, they haue taken vpon them to depose them from their regall seates and imperiall thrones, and place in them, whō it liked them. The sonne hath bene stirred vp by them against his father, and the subiect and seruaunt against his Lorde and master, to take the Empire from him. They haue made them after a sorte, to sue out their Liuerie, as if they had bene their Wardes, and forced them to pay ful dearly for it, before they could obtaine it. Finally, they haue freed the subiect, from their othe and obedience to their lawfull Prince, and filled their countries with insurrections and rebellions against them. I nede not auouch many authors for their so notorious actes, which cannot be forgotten, whiles the famous memorie of the Henries and Frederickes Emperours, and also sundrie Kinges, both in Fraunce, and in this noble lande so dishonoured and iniuried by them, shall continue. But if all monumentes of times past were forgotten, this present age doeth furnish so many

many examples of their vnfaithfull diſobedience to Princes, both in other partes, and here at home, as I can want no euidence againſt them in this matter. For their continual practiſes of rebellion, their procuring of Bulles from Rome againſt her Maieſtie: their writing of libelles and infamous bookes, to the diſhonor of her higneſſe renowned Father, and many other ſuch dealinges of theirs, may ſufficiently beare witneſſe hereof. Therefore, it is to late nowe for them to plaie the hypocrites, and pretende to aduaunce the honour and ſtate of Princes: whereas their religion hath ſo entreated other Princes abroade, as hath bene declared: and ſo offended their own naturall Prince at home, as her Maieſtie hath bene conſtrayned to make ſtrayght lawes, for her moſt neceſſarie & iuſt defence againſt them. It is too late for them now to perſwade, they ſeeke to aduance the ciuill authoritie of Princes, whereas Kinges and Emperours haue had almoſt continuall warres with thē to kepe their own. For through their ambitiō, they neuer contented thēſelues with their own place, but woulde affect both the ſwordes, ſeeking and bearing the honorable char-

ges of the ciuill estate, and their Consistories vsurping the lawfull iurisdiction of Princes, so as the Kings of this lande, haue bene cõstrained to prouide for their authoritie, by lawes of Premunire, and such like, to bridle their intollerable and ambicious vsurpation. Therfore, of al other, he might best haue left out this Article. For it is manifest, they were neuer longer friendes to Princes, then they might abuse thẽ, as their vassalles, to be the ministers of their wickednesse. And so much for answere to this point.

The ninth point of sinne veniall and mortall and of concupiscence.

The ninth Article, is of the difference of sinnes, and of concupiscence, which, he sayeth, is of no small importaunce to a Christian Commonwealth: whose ende sayeth he, *is to keepe men within their limites of vertue and honestie*. All this I graunt with this addition, that the duetie of the Magistrate, is not onely to regarde that the life of the subiectes be ciuill & honest, but also that it be religious and godly. Therefore we are taught to pray for them, that we may liue vnder them a peaceable life, not onely in all honestie, but also in all godlinesse, or true worship of God, as the worde vsed by the Apostle doeth signifie.

And

And to the Romanes, the Magiſtrate is declared to be the miniſter of God, for the praiſe and puniſhment of thoſe that do wel and il, without reſtraint. W hereby the Apoſtle ſheweth it to be the duety of the Magiſtrate, to protect and incourage, not only quiet and ciuil men, but alſo, and that chiefly, thoſe, which moſt endeuour to liue in the feare of God, & in his true worſhip and obediēce. W hich duety, what Magiſtrate ſoeuer ſhall not performe, but moſt diſlike with, & diſcourage the godly, which ſhine as lights afore a wicked generatiō, ſtādeth guilty & anſwerable before God, for the abuſe of the authoritie he hath receiued of God, eſpecially for this purpoſe, to be a cōfort to ſuch, as moſt zealouſlie and ſincerely, ſeeke to ſerue him. On the other parte, for the puniſhment of euill, the Magiſtrate is bound to puniſh tranſgreſſors, according to the qualitie of their offence, not onely theeues and murderers, and diſturbers of the common peace: but alſo prophane Atheiſtes, & contemners of all that is holy, all heretiques, and obſtinate recuſantes, to ſerue him in the holy and publique exerciſes of true religiō & ſtubborne idolaters: which, what Magiſtrate ſoeuer ſhal not do Rom. 13.

is guiltie of absoluing the wicked, which the Lord wil require at their hands. Therfore the king was commaunded to take a copie of the whole lawe, and not of the second Table onely, that he should looke to the execution, as well of the first Table, (yea, and that in the first place,) as to the second. Which we see in the holy storie to haue ben executed by the zealous & noble Kings of *Israell* & *Iuda*, commaunding by their authority, the purging of the land of Idolatrie, the setting vp & restoring Gods true religion and seruice, & the iust execution of the Priests of *Baall*. And of *Asa* it is written, that he made a law after he had restored the state of religion, that whosoeuer should not seke the Lord God of their fathers: that is, worship him in such order, as by the law of Moses was commaunded, that he should die for it.

Thus much I haue thought necessarie by the way, to set down touching this matter, vpon occasion of the Magistrates office vnder God, restrained by this author, to the procuring of a ciuill life onely amongest their subiectes, referring all abuses of the Church, and of the seruice of God, to their supreme Pastour, as they call him.

Now

Nowe let vs ſee the diuerſe doctrine of them, & vs, touching both theſe points. Of ſinne he ſaith, they teach ſom are mortal & ſome venial: and we teach that all are mortall. I graunt this to be their and our doctrine, but the expoſition of it, and the concluſion he inferreth, would be well obſerued. If by mortall & venial ſinnes, they vnderſtood only, that there is great difference of ſinnes, & that ſome are more grieuous, & therfore with greater ſeueritie to be puniſhed then others, ſome againe are leſſe, & not to be puniſhed with like horrible tormentes as the other, we were well agreed. For this appeareth to be our doctrine, by the confeſsion of our Churches, and al our good writers, & that agreably to the holy ſcriptures. For ſo our Sauiour teacheth vs, that the firſt Table which is of dueties, immediatly reſpecting God, is the greateſt and chiefeſt commaundement, and that the ignorant ſeruaunt, is to be beaten, but with few ſtripes, but he that knoweth, and yet doth not his maſters will, is to be beatē with many ſtripes. Likewiſe of ſuch people and cities, as ſhall contemne and refuſe the holy doctrine of the Goſpell, our Sauiour ſaith, it ſhall be eaſier in that day for

Tyre and Sidon, for Sodom and Gomorrha, then for that citie. Wherby it appeareth, that there is a great difference of sinnes. Which we so acknowledge, as that we graunt euery precept to be greater then other, according to the place it hath in the two tables, and consequently the transgression of it to be greater, then the breach of any that follow it: yet with this caution if the cõparison be made of sinnes in like degree & proportiõ offending against both, as of thought with thought, act with act, and these in their diuerse kinds, as the greatest transgression of the one, with the greatest breach of the other, and so likewise in the rest, keeping a due rate and equalitie of sinnes, that are matched togeather. Therefore, notwithstanding we esteeme not sinne light, but all in their natures mortall and deadly, yet we make a great difference of sinnes. Wherefore, if they vnderstood by this distinction, no other matter, but to make a differẽce, that some should be greater then others, they haue no cause to striue with vs. And for this, what commoditie it may bring to a commonweale, we are in the blessing of God to looke for it, this being our doctrine. But they vnderstand it far otherwise

otherwiſe, as appeareth by the Counſell of Trent, and by this author. For, both determine, mortall to be ſuch, as by their natures, and in iuſtice deſerue euerlaſtinge death, wherin we alſo agree. But the point of variance is in this, that they ſay, all ſinnes are not mortall, but that there are ſinnes, which in iuſtice, are not to be puniſhed with euerlaſting death, which kind of ſin, they call veniall. Not vnderſtanding that God for Chriſtes ſake, doeth forgiue it thoſe which beleue, for ſo we grant that all are veniall. For to the beleeuer, all ſhall be forgiuen, and there ſhall be no imputation of anye ſinne: but taking it in this ſenſe which I haue declared they take it in, I denie any ſinne to be veniall, and affirme all to be mortall: which our doctrine is groũded vpon the word of God. For, this is generall of all ſinne, which the Apoſtle, without exception of any, ſaith, that the paine of ſinne is death, meaning euerlaſting death as it appeareth there by the mention of life euerlaſting in the ſame place. And thus the Apoſtle taught according to the law, wher in it is ſayd expreſly, curſed be he that abideth not in all that is commaunded in this Law. But ſaith he, though your doctrin be

true, yet doth it not stand with good pollicie, which is to keepe men in vertue and honestie, as ours doth: *Because if all be mortal, who will striue against sinne: whereas admitting all not to be mortall, though a man be caried into a veniall sinne, yet would he striue to refraine from mortall, considering it bringeth damnation. And though this Roman doctrine be false, yet doth it more incourage men to striue against sinne.* But I say, this is to reason like an Atheist. For as I haue often sayd before, there can be no doctrine fit to procure the blessing of God to any state (wherupō depēdeth the wealth peace and honour of euerie people & cōmō wealth) but only that which is of God. And therfore whatsoeuer he may suppose in our, or their doctrine, to be for or against a state, the truth must needes be, that all thinges reckened, and in the end, it can neuer proue a good doctrine for any state, that God hath not taught, nor that vnprofitable, which he hath deliuered vs. But I say further, that our doctrine, in the nature of the doctrine it selfe, is more to the restraining frō vice, then that of theirs. For, what greater incouragement can there be, in all good reason and pollicie, to sinne, then impunitie

punitie, and what ſtronger reſtraint, then grieuous puniſhment. Therefore, their doctrine which teacheth ſo many ſins, negligences, & ignorãces, not to be in the iuſtice of the Lawe of God, guilty of death, muſt needs hereby giue incouragement to continue in ignorance, in negligences, & other ſuch like offences. But ours, which truelie teacheth the wrath of God, & euerlaſting death to depend vpon it, muſte needes be more forcible to ſtir vp all men, to be carefull to auoide, to the vttermoſt of the grace they haue receaued, all maner of ſinne, & if the leſſe, much more the greater, which haue more grieuous condemnation. But he and the reſt of theſe Romaniſts, in faith and in allegiance, ſuppoſe by making al ſinnes, to be puniſhed with death, that all ar taught to be equall, which is nothing ſo. For that death, is not like vnto this, which is of the naturall ſoule & bodie, and of the life of the naturall man: but it is a deadlie caſtinge out of the preſence & fauour of God, with whom only is life (that which in deed and truth may be ſo called for the comfort that is in it) whereas the other is ſuch a life, as ſom, which liue in it, wiſh rather for death, and would digge for it as Iob ſpeaketh, if

they might find it, & desire that the mountaines might couer them, and the hilles hide them from the wrath of God lying vpon thē. Therefore if it be possible for men in the naturall death of the bodie, to deuise great difference of tormentes, so as notwithstanding all suffer death, yet one may endure (without comparison) greater tormentes in it then an other: howe much more in this case, both by the nature of the death which they suffer, & by the almighty power of God, is it possible, that notwithstanding all sinnes be punished with death, yet there should be sundrie kindes of that death, and the tormentes of the one be in comparison (in themselues alwayes horrible) more easie and tollerable then an other. Which our Sauiour Christ expresly teacheth, speaking of the punishment of Sodome, & such as should with contempt refuse the Gospell. Wherefore, that being an offence of their ignoraunce, and not of our doctrine, it is not to be imputed vnto it. And so notwithstanding any thing is sayed by him, or can be sayed by anie to the contrarie, our doctrine in this point is most fitte and strong for the restraint of sinne, and their impunitie most daunge-

rous

rous by encouragement to ſmaller offences, to drawe men alſo in time, to the eaſier committing of the greater. Beſides, in this their doctrine it is to be noted, that they teache the ſprinkling with a little holie water to be ſufficient to take away thoſe ſinnes, whereby the precious death of our Sauiour Chriſt, is in this behalfe made of none effect. For if they be not mortall ſinnes, the puniſhment whereof in in the iuſtice of God is death, then Chriſt died not for them: and if he did, then it followeth, both that they are mortal, & death the reward and ſtipend of them, and alſo that the guilt of them cannot be otherwiſe waſhed out, but with the true Iſope ſprinkling vs with the moſt precious bloud of the Sonne of God, which purgeth all our ſinnes.

The ſecond point in this ninth Article, is of the doctrine of concupiſcence, which he ſayeth, that we affirme to be truly ſinne, euen in the regenerate: and they ſay in the regenerate, that is, as this man affirmeth it in Chriſtians after Baptiſme (as if all that are waſhed with the water of Baptiſme, were alſo borne againe, which is no more true, then that all receauing the Lordes

Supper, ſhould receaue alſo the Spirite of Chriſt, which the Apoſtle denieth) to be no ſinne, except that concupiſcence be cõſented vnto. I acknowledge this to be our doctrine, which to be agreable to the Scriptures it appeareth by this, that whatſoeuer the law forbiddeth is ſinne, for of the Law is the knowledge of ſinne, but this concupiſcence is forbidden by the law. This the Aduerſarie will not graunt, but I proue it thus. There are but two concupiſcences forbidden, one with conſent, & another without, whereof, that which is with conſent, is forbidden in the former commaundemẽts. Which appeareth by the expoſition of the ſeuenth commaundement by our Sauiour Chriſt in the ſixth of Matthewe, who ſheweth the luſting after a woman in hart: that is with conſent, to be adulterie, & the breache of the ſeuenth commaundement. Therefore it followeth, the other is forbidden in the laſt. And in deede, if the ſame concupiſcence were forbidden in the former, and no other in this, then ſhould there not be tenne preceptes and cõmaundemẽts, but onely nine. This alſo the Apoſtle teacheth, who declareth how hard it was for him to finde the height and depth,

the

the length and breadth of the corruption that is in the nature of man, vntill he rightlye vnderſtoode this commaundement. For thereby he playnelie ſheweth the moſt ſecrete poyſon of our nature to be diſcouered by this. Which can be no other, then the verie continuall ſpringing and welling vp of vnlawfull luſtes, euen before the hart reſolutely agree vnto them. Otherwiſe there might be in vs a motion and a power, not ſtanding with the loue of God, nor of our neighbour, without offence to God. Which can not be, the Lawe requiring of vs that perfect holyneſſe of nature, wherein we were created. And ſurely if the Apoſtle had not eſteemed this rebellion in his nature, to be ſinne and mortall ſinne, he woulde neuer haue cõplayned ſo grieuouſly of his eſtate in reſpect of it, as he doth, both in other places, & eſpecially in the 7. chapt. of the Epiſtle to the Rom. in a great part of it, and in the end crying: Miſerable man that I am who ſhal deliuer me frõ this body of death?

Their doctrine being contrarie, hath no maner of ground in the Scripture. For, as for the firſt of Iames, it is plaine, he ſpeaketh of ſuch a ſinne, as ſheweth it ſelfe in an

open and outward act to be ſinne. As for S. Auſtine, though his authoritie, nor anie other Fathers may be ſufficient to warrant any doctrine to be of God: yet taking him, alleadged not for any ſuch purpoſe, but as a witneſſe of the doctrine taught and receaued in the Church at his time: I graunt he ſo writeth of concupiſcence, as except his writings be well examined and conferred together, a man would thinke he were of the opinion of our aduerſarie. But beeing examined, it will be found that his iudgement is with vs: namely, that this concupiſcence is truly ſinne, and that he ſo taught the Church in his time, as it appeareth in ſundrie places. What diſcommodity then can it be to a Commonwealth, to haue the people truely taught, to know the great corruption of our nature, or what benefit can it be, that they ſhould vnderſtand their wretched eſtate? Surely none, but this, that for want of this, they ſhould be puffed vp in a pride of their owne free will and good workes, and ſo not to regard the ineſtimable benefite and comfort of the death of Chriſt. The aduerſarie alleadgeth indeede, that if it be ſo, that a man ſinne, euen without conſent, that then a man is diſcouraged

to

to make reſiſtãce: for that no man, ſayth he, will ſtriue againſt that which he can not auoide: that is, about the reſiſtance of mortall ſinne which he can not auoide, if concupiſcence be ſinne, & euery ſinne be mortall. I annſwer notwitſtanding both theſe be true, as they are moſt true, that yet the courage of reſiſtaunce is not hereby taken away. For the Apoſtle that confeſſed and taught both, though he found it a tedious combate, and ſweat in a manner water and bloud vnder his harneſſe, ſo as he complained ſometimes, that he ſaw a lawe in his members leading in captiuitie the Law of his minde, and in this regard cried, *O miſerable man that I am, vvho ſhall deliuer me from this body of death*: deſiring hereby as it were the end of his warfare: yet did he not therefore giue ouer the field, and yeeld him ſelfe to ſinne. Nay, rather the newe or the young man, which God had begotten in him by his ſpirit, valiantly behaued him ſelfe in the battell, oftentimes putting his aduerſarie to the flight, and by faith, aſſuring him ſelfe of the victory in Chriſt Ieſu. And euen as a worthy knight and Champion, is not diſcouraged with the valure of his enemy, but rather reioiceth in it, know-

ing his victorie shalbe the greater: So they that are not cowards in this spirituall war, but valiant in Christ, their noble courage is so much the more stirred vp, as they see their enemie to be great and mightie, that the honour of their victorie and triumph in Christ, may be the greater. Whereby it appeareth, that our doctrine can in no sort be any hinderance to vertue, or incouragement to vice. But theirs must needs be a great breader of vice, and extinguisher of vertue, which perswadeth men, that that is no sinne, which is in deede sinne. For hereby, they neglect the first motions, and open the first dore and entrance freelie vnto sinne, which it were the best spirituall pollicie to resist in the beginning: whereof they must needes be carefull, which know it to be sinne, and the other secure and careless, which take it to be no sinne. Therefore, not ours, but their doctrine openeth a wide gate to sinne: which is yet greatlie enlarged by that he addeth in the ende of this article, that no man will striue against that, which he can not auoide. For if this be so, and that it is most euident, that while wee liue, wee can not amende this rebellion of our corrupt nature to the law

of

of God: then his counſell is, that all men giue ouer ſtriuing any more againſt ſinne, ſeeing they can not with all their ſtriuing auoide it. But wee are otherwiſe taught, though we can not auoide that ſinne dwell in our mortall bodies, yet to ſtriue, that it do not raigne nor exerciſe dominion ouer vs, but that wee ſtriue againſt it euen to bloud, as the Apoſtle ſayth, and euen vnto death.

10. Of reward of good and euill workes in this life, and in the world to cõe

In the tenth place, compariſon is made betweene our doctrine and theirs, in the puniſhment of ſinne in this life, and in the world to come: and the reward of holines in heauen. For the firſt he affirmeth, that we ſay onely faith in Chriſt, is neceſſarie for the obtayning of the forgiueneſſe of ſinne, and this, he ſayth, is an eaſie point. Howe eaſie it is, maye appeare in the example of *Abrahã*, who was to beleeue, that of his dead bodie, there ſhould ſpring children like the ſtarres of heauen for multitude, and that he ſhould haue a ſeede, in whome both he and all nations ſhould be bleſſed. What diſcourſes would a naturall man haue made here, to hinder with himſelfe the credit of this promis. How manie ſtronge bulwarkes and fortreſſes of fleſh

and bloud, and how manie high & mightie conceites of the naturall man: as the Apostle sayeth, were to be ouerthrowne and beaten downe to the ground, that *Abram* might beleeue this. And how much more, that by the death of Christ Iesu, we should haue life euerlasting, so manie as beleeue in him, by his shame and dishonour, glorie and praise, by his woundes, the cure and healing of ours, by his warres and agonies, quietnesse and euerlastinge peace. Of all the thinges that God hath commaunded, this most needeth the mightie hande of God to worke it and maintaine it, as in deede of all other it doth giue most glorie vnto him. But sayth being so easie a matter with them, they well shewe how little they vnderstand it. For our doctrine, that by faith onelie in Christ, all our sinnes are forgiuen, I acknowledge it to be true, and glorifie God, who hath wrought in vs, by the powerfull worke of his grace, so to beleeue. For this is our peace with him. That this doctrine is holie and true, it appeareth in that the Apostle hauinge confirmed that *Abraham* was iustified by sayth, inferreth vppon it, that by the same, *Dauid* pronoun-

nounceth, men to be happie: namely becauſe true happineſſe is, in hauinge our ſinnes forgiuen, which we attaine vnto by faith in Chriſt. Thus ſayth the Apoſtle Peter, to him al the Prophetes beare witneſſe, that forgiueneſſe of ſinnes, is giuen to euerie one that beleeueth in him. Therefore the doctrine is ſcunde and holie, which when we teach, we declare alſo, in caſe of repentannce, what the fruites are of this faith, whereby in deede we repent, namelie, a ſorow for hauing ſinned againſt God which ſtriketh and woundeth the hart with a griefe, and deteſtation of the wickedneſſe committed, and kindleth in it a loue and deſire to do thoſe thinges which God hath commaunded. Finallie, ſuch are the effectes of this faith in repentaunce, as the Apoſtle noteth to haue bene in thoſe of Corinth. As for auricular confeſsion, 2. Cor. 10
which enforceth men of neceſsitie to confeſſe their ſinnes, one by one, in the Prieſts eare, we teache it not, for anye parte of repentaunce, becauſe wee haue no commaundement, promiſe, nor example for it. In deede, we binde not men to this rehearſall and diſcouerie of their ſinne vnto the miniſter, which we eſteeme to

be but a verie tyrannie ouer the conscience, and exhort them onely according to the example of Dauid, to make their wickednesse knowen vnto God, which suffiseth. Yet if any be so tempted, as he standeth in nede of councell & of comfort, and shall open his hart to the godly and faythfull minister, he is not denied the comfort that may be giuen him in this respect, but vppon discerning of his true repentaunce, the Minister is to assure his conscience in the woorde of God, of the forgiuenesse of his sinnes, declaringe the promise of the Gospell, which is of grace and pardon to all that do repent. And this is the vse of that, which Christ our Sauiour lefte vnto vs in the power of the keyes, in regarde of particular comfort. A degenerate imitation whereof, onelie is in their absolution, which he calleth a Sacrament, without all reason. For a Sacrament, being a seale of the Gospell, hath an outwarde creature applied to assure the promise vnto vs, which hath some resemblaunce of the promise which is sealed by it, as we see to be in the water of Baptisme, and in the bread and wine of the Lordes Supper. Another part of repentaunce

pentaunce they make to be ſatisfaction. Concerning which, we teache, that if it haue regard to the partie iniured, be it either anie priuate man, or the whole Congregation offended by ſome notorious offence: then wee teache, I ſay, that the diſcipline lefte vnto vs by our Sauiour Chriſt doeth require it. For in ſuch caſe, bindeth that of our Sauiour, *tell the church, and, leaue thy gifte at the Aultar, and bee firſt reconciled to thy brother*: much more therfore to the brotherhood, which is the Church and the fellowſhippe of all the brethren. As for ſuch a ſatisfaction, as he mencioneth here of ſome temporall puniſhment in this life, to ſatisfie the iuſtice of God for ſinne, wee affirme, and that moſt truelie accordinge to the Scripture, that whatſoeuer is imagined of ſuch ſatisfaction, is highlie derrogatorie to the precioufe death of our Sauiour Chriſte, who only is the ſatisfactiou for our ſinnes. Which one point of their doctrine declareth, they little vnderſtande, what the iuſtice of God, and what ſinne is, that think it may ſo eaſilye be ſatisfied for. He nameth three ſatisfactorie workes, of prayer, almes, & affliction of the body, wherby he

ſayth, they ſatisfie for their ſinnes, which are euen the depths of Satan in this *Roman* faith. For what may be more derogatorie to the croſſe of our Sauiour Chriſt, and his ſacrifice, once offered vpon it for all, wherby he hath fully ſatisfied for the ſinnes of al that ſhall be ſaued, and payed the vttermoſt farthing of their debt: then that a man ſhould take that vppon him, which neither man nor Angell was able to beare, that is to ſatisfie for his ſinnes. To whome it may be truelie ſaid, which the Prophet Ieremie ſayd to the hipocrite people of his time, *VVash thy ſelfe vvith ſnovv vvater, and make the cleane vvith ſope, or the fullers ſcouring Hearbe, yea gilde thine iniquitie ouer vvith the fineſt Goulde.* that is, *Colour thie ſinnes neuer ſo vvell, yet hovve ſhouldeſt thou ſay, I haue not defiled me, I haue not followed ſtraunge Gods, beholde thy vvay in that valley, knovv vvhat thou haſt done &c.*

Ier. 2. 22. 23

And as Iob (who had an other maner of feling of ſinne, & of the guilt of man in the ſight of God, then they ſeeme to haue:) when they haue done all their ſatisfactorie woorkes, and haue ſought to waſhe them ſelues cleane with all, as with ſnowe water,

water, the Lord ſhall take & plunge them into the ditch, he will tumble them in the myre and filth of the ſtreetes, that is diſcouer them to be moſt foule and vncleane. Let S. *Iohn* teach ſuch men, that though they thinke they are rich, yet in deede they are naked and beggerly, that they may ſeeke to him, for fine goould, which ſhall indeede be able to enrich them with true riches that poſſeſſe it, and for a ſute of apparel, that ſhal indeede couer their ſhame, & giue them a comely preſence in the ſight of God. *Apoc. 3.*

Prayer is a holy parte of the ſeruice of God, whereby we call vpõ God according to his commaundement, in certaine aſſurance to be heard of him: but that this ſhoulde be any worke, which God in iuſtice ſhould receiue for ſatisfactiõ, is a wicked fancie of the Church of Rome, and frõ the beginning vnknowen in the Church of God. Almes is a duetie, which God hath commaunded in thankefulnes, for the loue and fauour we haue receaued of him, to be mercifull to ſuch as ſtãd in neede of our helpe, but to ſatisfie by them the iuſtice of God, is a thing, which the Prophetes of God and the Apoſtles of Chriſt neuer

knew of. The affliction of the body is a bodily exerciſe, whereof the Apoſtle ſaith it profiteth litle: yet being diſcreedly vſed, may bring ſome helpe and furtheraunce to the making of men fitter for the ſeruice of God. Not, that where the greater the affliction of the body is, there the minde doth alwayes moſt ſerue him. For the prieſtes of *Baal* and the prieſtes in the weſt *Indies*, (as the holy ſtory of the Kinges, & the ſtories of theſe *Indies* declare) exceede in the affliction of the bodie, yet both prophane and heatheniſh Idolaters. So likewiſe the *Ieſuites* and ſome other Popiſh orders of Friers (notwithſtanding they be but all counterfeits to the prieſtes of *Baal* and to the *Indians* in afflicting themſelues) make ſome hipocriticall ſhew hereof, and eſpecially in the ſtreetes, where they may be ſeene of all men, and yet are ſuperſticious idolaters. Therefore the ſeruice of God is nothing at all to be eſteemed to ſtande in theſe thinges. But there may be ſome exerciſe of the bodie, as faſting, and watching at prayers and ſtudie, and ſuch like exerciſes, which being vſed with iudgement, and not to the hurte, offence, or diſabling of the bodie to ſerue God in the

the calling he hath called vs vnto, may be ſome helpe, to the ſubduing of the fleſhe, and the quickning of the ſpirite. Thus I ſay, the exerciſe and affliction of the body, may be as the Apoſtle ſaith, a litle profitable for the ſubduing of our corruptions, and the ſtirring of vs vp the better, to the ſeruice of God. But to ſay that any ſuch affliction, can releaſe our ſinnes, or ſatisfie the iuſtice of God, or preuent anie paynes of the worlde to come, by hauing borne a parte of them in this life, as this pretended Catholique doth teach, is blaſphemy againſt the ſonne of God, derogatorie to the ſatisfaction made by him vpon the croſſe, and full of pride, vanitie, and hypocriſie. Therefore concerning theſe three workes, as all others like vnto them, I graunt, they are in Chriſt acceptable deedes, which the true and liuely faith worketh in thoſe which do beleeue: but which in no ſorte can ſatisfie God for our leaſt offence. But when we haue done them, we praye the Lorde with the Prophet, *O Lord enter not into iudgemẽt vvith thy ſeruaunt, for no flesh may be iuſtified in thy ſight.* When we haue all done, yet our prayer is, that the moſt holy and earneſt

Pſal. 143.

prayers which our Sauiour Christ made vnto his father being vpon the earth, may be accoumpted vnto vs for ours, that his perfect loue, wherewith he loued both God and man, may be accounted vnto vs, and that his woundes may be the healing of ours. Let them trust to their own prayers, almes deedes, and patience, our trust is, that the righteousnesse and obedience of Christ, that his most holy passion and suffering, which he suffered once for all vppon the crosse, shall be ours by faith, and that by this faith, we shall be both iust, and liue for euer. And this is our hope, sealed vppe in our hartes, by the spirite of grace, to the day of our redemption: other confidence or meanes of satisfaction haue we not.

As for purgatorie we doe not in deede acknowledge, as he obiecteth to vs, but hold it to be a meere fancy of their own, hauing no one title of the scripture for groũd thereof. But our author will say, notwithstanding this doctrine be false, yet must it needes be greatly profitable, to the restraining of men from sinne, when they shall thinke that sinne is not easily released, but must be satisfied so hardly for, euen in this life,

life, and the reſt of the ſatisfaction (as if they would pay all their own debts to the vttermoſt farthing) to be made in purgatorie. Is not this at leaſt a politique way to withholde men from iniquitie? I anſwere there can be no way or meanes fit for the ſubduing of ſinne indeede, but onely that which God hath appointed. *The vveapons of our vvarfare, are not carnall*, ſaith the Apoſtle. We ſtriue not againſt ſinne with ſuch weapõs, as the vaine diſcourſe of a naturall man would thinke to be fit for it. But we repaire to the armory of the ſanctuary, and temple of the Lorde, and there what weapons we finde the Lord hath prepared to furniſh vs with againſt it, with thoſe we arme out ſelues, and ſtriue againſt ſinne and all our enemies. And eaſie it is for all thoſe whoſe eyes God hath opened to diſcerne to ſee the truth, that this deuiſe of theirs ſmally auailed. For with this they had another alſo, (and that likewiſe blaſphemous to the croſſe and ſuffringes of Chriſt) that theſe ſatisfactorie paynes of ſinne, either in this life, or in their fayned purgatorie, might, by pardon from the the Pope, be releaſed. Who taking vpon him to commaunde the Angels of Para-

diſe, to go fet out of purgatorie ſuch ſoules, as he would appoint, and being a matter but of ſmall coſt, to obtaine in their courts, ſo much leade and waxe, as might ſafegard them, and exempt them, from all theſe paines. What readier way might there be made for ſinne then this? For if for mony, a man may ſatisfie for ſinne, (which his owne life, nor the life of his onely begotten ſonne cannot redeeme him from, as the Prophet ſaith) this could reſtraine none, but beggers from ſinne. For the rich, few of them were ſo couetous, the Popes pardons being ſo cheape as they were, that for beſtowing ſo ſmall a peece of mony, they would be in danger of the fire or water of purgatorie. For whether it be water or fire, or what kinde of paynes are in it, their doctors are not yet reſolued. It appeareth then, that for reſtraint of ſinne, it was no way profitable, but rather a moſt ſubtile deuiſe of the deuill, to entice al men to wickednes, according as the experience hath declared. For as it appeareth by compariſon of the ſtories of all ages ſince Chriſt, there was neuer any more ſinful, for ignorance of God, for ſuperſtition & idolatrie, for ambicious and reuengfull warres, for treaſons,

treaſons, murders, adultries, and a thouſand villanies in this kinde, and finally in al impietie, then that age, wherein this doctrine moſt raigned, of ſatisfactorie workes and of purgatorie. Which came to paſſe, both by the iuſtice of God, reuealing his wrath from heauen vpon all falſe worſhip & vngodly deuiſes of man in his ſeruice, giuing theſe, who had not regard to keepe his holy worſhip, pure in honor, & vndefiled, to pollute, defile, & diſhonor thẽſelues, with al vngodly & diſhonorable luſts, to their iuſt confuſion: & alſo by the nature of the doctrine it ſelfe, which in effect, making the holy morral law of God, but as it were ſome penall ſtatute made by man, opened the dore wide to all wickednes & abominatiõ. Wherby alſo it is euident how contrary this doctrine is to all Chriſtian ſtates & cõmõ wealthes whatſoeuer, whoſe end ought to be chiefly, that their ſubiects liue in al true religiõ & honeſty. But how vnfit ſoeuer it be for Chriſtian kingdomes, and eſtates, I confeſſe it was a very politique point of doctrine for the Popes kingdom. For hereby he receiued a double commodity. Firſt, that caſting by this meanes, his feare vpon the ſimple and ignorant, he en-

ioyed more quietly the possession of his tiranny ouer the Church, all men standing in neede of his fatherhood, and fearing to prouoke him that had such a power, to keepe them in purgatorie still, or to release them. Another, that by his pardons, and indulgences, deliuering men frō this prison, which he had painted in their heades, he filled his coffers with treasure. Whereby, he enioyed the more easely, all the cōtentmentes that he desired, and was the better able to maintaine his proude Antichristian kingdom, against all power that should rise against it. And thus in respect of the maintenaunce of their owne kingdome, I thinke there was neuer so politicke a superstition & false worship in the world, as this of the Romaine faith: which whosoeuer trieth from point to point, shal easely discerne to be most true.

To the further consideration whereof, leauing the discreet Reader, I will proceede to the other point which remaineth, which is of the rewarde of good and euill in the worlde to come. Whereof our doctrine is, saith he, that all the paynes of hell are equall, and that the most wicked man that euer was, shall endure no greater torment,

ment, then he that is the leaſt offender, which his report of our doctrine is vtterly vntrue. Wherefore let him either iuſtifie this to be true, out of the confeſsion of the faith of our Church, (which he ought to do, if he chalenge vs for doctrine, & not to charge vs with euerie thing, which hath bene written by any that profeſſe the Goſpell,) or by any writer of ours, of credit in the Church: or let him feare without repentance and ſatisfaction for it, by confeſſing his ignorance or malice, in thus ſlaundering the Church of God, the iuſt condēnation of lyars, and falſe witneſſes, whoſe portion is with hypocrites. He ſaith we teach further alſo, that the glory of all the redeemed & elect of God, ſhalbe equall, & that euery one ſhall be in as great glory, as *Peter & Paul*, which is not the general doctrine of our church. We acknowledg that they which make other wiſe, ſhal be beautifull as the firmament, and they which iuſtifie many, ſhall ſhine as *Daniell* teacheth, *Dan.12.13* like the ſtarres of heauen. Our Sauiour denied not, that there ſhoulde be a place at his right hand, and at his left, in his kingdome, in the worlde to come, but in this worlde, told his Diſciples, that the pompe

of earthly states shoulde not be seene in him, nor in his ministers. He promised vnto the Apostles, seates to sit vpon, to iudge the twelue tribes of *Israell*. And the Apostle reioyced in the hope he had that the *Thessalonians* shoulde be his crowne in the day of the Lorde. Whereby it appeareth, that as all the members being partakers of the power of the soule, haue their place and honour in the body, yet receiue not all power to doe the same worke, nor are of like honour: so in the misticall body of Christ, all shall be as members of him, partakers of his spirite, and be filled with it, for the full worke and honour of that parte, which they shall be in the bodie: but not all inabled for the same worke, nor of like honour. But they will say how can this be, except heauen be a rewarde due vnto the worke: I aunswere that according to the same grace, by which God giueth a diuerse measur of faith, & according to the diuerse measure of it, the fruites thereof, many or fewe in this life: so also, he disposeth of the degrees of glorie in the life to come. Whereby it appeareth, that as we truely denie all merite: so we confesse, of grace a

difference

difference of glorie, in ſuch as ſhall be ſaued.

Therefore, looke what profit a Chriſtian Commonwealth may receiue, of the doctrine of the differẽce of glory & paine, in the world to come, it receiueth it of the doctrine which we teach. Drawing towardes an ende, our authour beginneth confuſedly to heape vp many thinges together, by which order, one point might haue ſerued him, as well as the whole doſen. For in this tenth, he hath dealt with the doctrines of Repentance, Confeſsion, Satisfaction, Purgatorie, of Heauen and Hell.

In the eleuenth which followeth, he intreateth of Workes, Merite, Freewill, and Predeſtination. Concerning the doctrine of Predeſtination, we teach ſaith he, *In the Church of Rome, that all the Saincties of God, are predeſtinate before the foundations of the vvorld vvere layd*. And I ſay, we teach the ſame. Therefore our doctrine herein being the ſame, it muſt needes be no leſſe profitable to any ſtate, then theirs, and ſo no cauſe of this cõpariſon. Of Freewill, we teach ſaith he, *That a man hath libertie and freedome of his vvill, vvherby, being*

11. *Of workes merit, freewill, and predeſtination.*

preuented and assisted by Grace, he may at his pleasure, doe any good vvorkes, or refuse to doe them. This doctrine in deede, is neither ours, nor the doctrine of Christ and his Apostles. For, according to the truth we haue receiued of them, we teach, that the nature of man, through the sinne of Adam, is so wholy corrupted, that there is no good thing in it, that of it selfe it cannot thinke a good thought, that it is solde vnder sinne, and that it is enemie against God, and is not subiect to the law of God, nor in deede can be made subiect: finally, that we are borne dead in our sinnes. Whereupon it followeth, that the will of man being a principall power of his soule, is subiect to the corruption of the whole, and therfore hath no wil to do that which is good, willeth not of it selfe any good, is seruaunt vnto sinne, willeth nothing but sinne, & ennemitie with God: willeth not that which the law commaūdeth, but is dead in sinne. Whereof it must needes follow, that we are not free in our will, to will that which is good, for our will is seruaunt to sinne, and therefore can not doe the worke of righteousnes: our will is deade in sinne, and therfore can not be a liue to righteousnesse.

Phil. 3.
Rom. 7. 8.
Ephes. 2.

neſſe. For as a deade man can not doe the actions of a man that liueth, no more can the man that is deade in ſinne, doe any action of will, or any other that, he doth that liueth to God. I meane not that our will is dead altogeather, no more thē that a mā, deade in his ſinnes, ſhould not liue the life of a naturall man, and of this world: but that whatſoeuer naturall power it hath, it is deade, as touching the doing or willing of any thing that God hath commaunded, in ſuch ſorte, as the law requireth. There remaineth ſtill, notwithſtanding the puniſhment of the ſinne of Adam, a will in man, whereby he is freely and willingly carried to that he doeth, but this will, I ſay, is of it ſelfe, caried willingly to no goodneſſe, but onely, and alwayes to euil. Therfore being deade, in reſpect of any good, whē after the will chuſeth wel, this worke we teach, not to be of Grace, preuenting and aſsiſting, but to be wholy the worke of Grace. For, if the ſpirite of life, ſhould reenter into a dead man, who after ſhould riſe and walke, and doe other thinges agreeing to a liuing man, it can not be ſaide, theſe actions proceede partely from the ſpirit, which is inſpired into him, part-

ly from the dead bodie. For, what helpe or furtheraunce can death bring to an action of life. So also the spirite of God reentering into vs, who are borne dead in our sinnes, and we after liuing in some measure the life of God by the same spirit: it cannot be sayde, that our will, choosing to doe that which is good, or any other naturall facultie, doing in any measure the will of God, that it doth it partly of it selfe, partly of the spirite inspired into vs, but the honor of such actions is wholy due to that spirite. That we will, is of our nature, but that our will, doeth will that which is holy and good, is not partly of vs, and partly of the Grace assisting, but it is wholy the worke of Grace. Yet is it the goodnesse of God to call it ours, that is wrought by him in vs, because it is not wrought without vs, neither are we, as an axe, or dead instrument in the Lordes hand, but the powers of our natural soule, tending of themselues wholy to that which is euill, are turned by the grace & power of God, to that which is good. Which doctrine, as it is most true, so doth it giue to God, the honour which belongeth vnto him. Neither is it a hinderaunce to good workes, that

God

God be ackowledged the onely authour and worker of them. But saieth he (more like a Philosopher and naturall man, then a Christian and a Diuine) except it be in a mans power to doe well, it maie needes vtterly discourage hym from doyng good workes? The aunswere whereof is, that those which beleeue, cannot but be fruitfull in good workes, notwithstanding they do not to the dishonour of God, arrogate to themselues the praise of them. For as a man that is quickned with a liuing soule, can not but doe the workes and actions of a liuing mā, so also they which haue receiued the spirite of Christ, whereby they haue beleeued, notwithstanding they be not incoraged by this reason vnto it, that of their former dead nature they are able to heare, see, or vnderstande, yet of the nature of that spirite, they cannot but doe the actions of that life, which that spirite doeth quicken and animate them withal. And as a branch of a wild Oliue, taken from his own stock, and implanted into a naturall Oliue, notwithstanding that of it selfe, it bring no maner of helpe to beare a right Oliue, but rather whatsoeuer power is in it, is contrary therunto, yet of the nature of the right

Olive, it cannot, being a liuely braunche of it, but beare right Olives. Euen so it fareth with vs. For, we are by nature wilde Olives, and our Sauiour Christ is the true and naturall Olive tree, into whom being grafted by faith, shall we say, it will neuer beare any fruite, except the former wilde and sauage nature it had before in his owne stocke, may be furtheraunce to it? No, but that nature being mortified & altered by the power of the true Olive, we cannot, being liuely braunches in this Olive of God, but we must beare right and kindely fruites, according to the nature of the stocke we are receiued into. Further, as the nature of the spirite, which we are vouchsafed, doth lead vs to it, so our indeuour is stirred vp hereunto in thākefulnes vnto God for our saluation, which he hath assured vnto vs by the withes of the spirit, giuen vs to the day of our redemption. Therfore, because we owe our selues wholy vnto him that hath so dearly bought vs, and so graciously saued vs, we are to apply our selues to all good works, wherby God our redeemer may be glorified in vs. Whose glory if it be precious in our eyes, as it worthely ought to be more thē heauē

Rom. 11.

and

& earth, we cānot want prouocatiō to do thoſe things, which he hath cōmaunded.

Now for the laſt point of this article of merite, and the reward of heauen: we ſay indeede that the doctrine of Merite, and to teach that life euerlaſting ſhould be a reward deſerued by our good woorkes, is a doctrine that maketh voyde in effect the death of Chriſt. The benefite whereof, by this meanes, ſhalbe only this, to procure vs this fauour with God, that vpon conditiō that we do ſuch and ſuch workes, that then he will giue vs his Kingedome for our workes ſake: which is a doctrine that of all other doth moſt diſcouer Antechriſt, as it is moſt oppoſite to the doctrine and honour of Chriſt. For, we are taught by him, that when we haue done all we can do, we are to acknowledge, that we are but vnprofitable ſeruaunts: and they teach that theyr ſeruice is worthie a reward. And what reward? of the kindome of heauen, the glory of God, and of ioyes euerlaſting and vnſpeakeable. They teach theſe thinges to be but a ſmall purchaſe, a litle money giuen to their Corban, the building of a Monaſtery or Abbey, for a ſort of idle & ſuperſtitious Fryers to abuſe the world, and things ma-

ny times of the iust desert of euerlasting death, to be the worthy price of Gods kingdome. That is in effect, that an Abbey a Seminary Colledge, or such like, should be as much worth as the precious bloud of the Sonne of God. Thus indeede we teach not, nor whatsoeuer should become of all the states of the world, ought not to teache it, being the proude doctrine of that presumptuous Antichrist, guilty of high treason against the Imperial state, crowne, & dignity of the king of heauen and earth. Whose fauour and grace, if we should say we had deserued, we should account it litle worth, and should take from him his most due & high honour of our saluation, and be most vnworthie his grace bestowed vppon vs. But sayth he, who will be zealous of good workes, if there be no reward of the in heauē? I answer, if there were none, yet ought wee in thankefulnesse to God for our first creation, diligently to apply our selues to do his will, and obey his Commaundementes, as also all creatures set foorth his glorie in their kind, notwithstanding there be no reward promised them in heauen. But I say further, that we do not teache, that there is no reward for good woorkes,

but

but contrariwise, that the reward of them is so exceeding great in heauen, that no good deede shall be lost, no not to the bestowing of a cuppe of cold water, in the name of a Disciple. For as the Sonne and heire of the father for all his seruice, receaueth a most large recompence of his inheritance: so much more the inheritãce of God must needes be a most bountifull recompence of all our seruice to him. Yet notwithstanding, the inheritaunce is not accounted due to the naturall childe from his father, for any desert of his, but because he is his sonne. Likewise the inheritaunce of Gods kingdome, (yea much lesse without all comparison) neuer can be earned by vs, or deserued by any works we can do, but shalbe giuen vs because we are sonnes, and heirs to God by faith in Christ Iesu. So the inheritance, is both a gift, and a reward: a gifte because it is in euerie respect vndeserued, and a reward, because he that hath done nothing in dede, but endeuored to do some small part of his duetie, and yet receiueth that which coulde not be due vnto him: cannot say that he is vnrewarded. And thus our Sauiour teacheth in the Gospell, that the penie was the reward, & the penie

was giuen him, that bare no heate & burden of the day, but wrought onely one howe. An howers work could not deserue the wages and reward appointed for him, that should work the whole day: yet he receiuing it of mere gift, can not say but that his howers labour was most bountifullie rewarded. Euerlasting life was promised to the doers of the Lawe, this worke we do not, yet it pleaseth God of his goodnesse, to giue, as well to vs, that haue not done it, as if we had done it, can we say then that anie thing wee haue done is leste vnrewarded? Thus it is plaine, that giuing to God the honour, which is due vnto him, wee acknowledge also the reward to be great in heauen. And therefore though we do not encourage anie mercinarie duetie, but exhort to a thankefull and cheerefull obedience vnto God, yet the benefite that may arise to anie Common wealth by this doctrine, that our labour shall not be loste in the Lorde, is to be reaped of the doctrine that we teach.

12. *Of Auricular confession.*

Now foloweth the twelueth & last Article, which is of Eareshrifte, or Auricular Confession. Cõcerning which, they teach it to be necessary for euerie Christian man, once

once in the yeare at the leaſt, to cõfeſſe him ſelfe to a Prieſt, telling him euerie fault in particular that he hath cõmmitted: & this they teach to be ſo neceſſarie, as if a man conceale any, he can not receaue abſolutiõ for it, but that ſinne remaineth ſtill vppon him. And this he ſayth, *is the very hedge & vvall of all vertuous & good life*, which he pretendeth to proue by many particularities, but firſt for their doctrine: the vſe and benefit of it ſhalbe after examined. Wherin firſt I wiſh them to agree amongſt them ſelues, that it may be determined betweene them whether it be of the commaundemẽt of God or not: or rather howſoeuer they agree or diſagree, I affirme it hath no manner of groũd in the word of God. Where we are onely taught to confeſſe our ſinnes vnto God, and to poure out our hartes before him, that the Lorde may be mercifull vnto vs. Further alſo in the publique congregation, both together with the reſt of the Church, and particularly vpon repentance of ſome notorious offence: & priuatly one vnto an other. And therein we receaue and find through the good bleſsing of God great comfort and commoditie in vſing of them. But this confeſsion, that a

man should rehearse in a Priests eare all his sinnes once a yeare, neither was it commaunded of our Sauiour Christ, nor vniuersallie vsed in the West Church, till about three hundred yeares ago. And if this be the verie locke, of all honestie and vertue, as he sayth, and the verie hedge of well doing, how could so manie Churches and Christian States haue wanted it so long? Was there no vertue nor honestie for a thousande and two hundred yeares after Christ in such places as had not receaued it? It is not to be thought (to come to his commodities,) that they wāted meanes for redresse, both of priuate and publike offences all that while. Neither doth the Gospel, which teacheth no such matter as this is, leaue the Church vnfurnished of meanes, to redresse all offences that come to knowledge: which is by the godly exercise of that lawfull discipline, which our Sauiour Christ appointed to be vsed in his church: which in deede is both the locke and key of all good life, next to the power of the word preached. Wheras therefore we are taught by the Gospell, to preach saluation to those which beleue & walke according to that faith: & contrariwise destruction to

come

come vpō euerie soule, that shal not beleue not walke according to the cōmandement we haue receaued: & to denounce this to al estates & dignities, to those which are of priuate & publike calling, it can not be, but they finde thē selues to be summoned by it to the iudegmēt seate of God, & haue their harts oft touched withall to true repētance. It can not be sayd then (without this new founde deuise of auricular confession) we haue no meanes of good life amongest vs. The liuing worde of God that striketh depe to the parting betweene the soule and the spirit, shal it be esteemed nothing worth without this Confession? Peter by this wrought through the grace of God, such a compunction in the hartes of three thousand in one day, that they came and humbled them selues in true repentaunce, acknowledged their sinnes in hauing crucified the Sonne of God, and receaued the Faith, and Baptisme in the name of Christ. Many such like examples might be vouched out of the Scriptures of mightie and powerfull workes and effects of the word preached. Wherby it appeareth, that the Churches wherein it is truely taught, as by the grace of God it is amongest vs, are

Heb.4

Act.2.41

not without, not onely some, but not the chiefest & most principal meanes to keepe the people of God in due obediēce of him. For further meanes of discipline, as we acknowledge what the right order is which God hath commaunded, and both see, and are hartely grieued to see in so noble a part of the Church as this is, and after so long continuaunce of the Gospell preached amongest vs, great abuses contrarie vnto it: so we ceasse not to be most humble & cōtinuall suters to God and to the authoritie he hath set ouer vs, that we may enioye it. Which being in the vse thereof, and in the ordinance of our Sauiour Christ, so necessarie for the seruice of God, and the saluation of men, we hope that the equitie and necessitie of that we sue for, being thorowly vnderstoode, the Lord will dispose the hartes of so Christian authoritie, as we are subiect vnto, most willingly to graunt it. For want whereof, as your Wisdomes see how wide the enemies mouth is opened against vs, so the humble & dayly sute of all that feare God and vnderstand this matter within this land is, that it may please God to touch your HH. harts with that zealous care of his glorie, and loue of the saluation of the

of the people, that by your Honourable meanes to her moſt excellent Maieſtie, order may be taken for the eſtabliſhing hereof. In the meane ſeaſon we haue to anſwer our Aduerſarie in this caſe, that the preaching of the goſpel by the bleſsing of God, may be of power to thoſe in whome God ſhall work by it, to keepe them in his feare. And for the regiment of the Church, the abuſes being theirs, that they of all other haue not to charge vs in this reſpect. As for their auricular Confeſsion, the famous ſtorie of aboliſhing of it, by that worthy and reuerend Biſhop of Conſtantinople, *Nectarius*, vpon occaſion of wicked companie betweene a matrone of the citie, and one of the Church, doth ſufficiently ſhew for how iuſt cauſe it is to be aboliſhed in a Chriſtiã ſtate and common wealth. So doth alſo the experience of theſe three hũdred years wherein it hath bene ſo vniuerſallie commaunded and practiſed, which hath diſcouered it to haue bene one of the fitteſt inſtruments of Sathan, for nouriſhing and maintayninge all abhominations in theſe parts of the world, and the verie ſeede, of all priuate contentions, and publique warres, of open violences and ſecrete treaſons. So

that when I think of the consequence of it, I marueil how Christian states & people coulde endure it so long. By this meanes they had the best intelligẽce of the greatest secrets of the publike states in Christẽdom, which they trayterously vsed to the troubling of the world, and for their owne aduantage. They searched and gaged by this meanes, both publique states and priuate houses, so as there was nothing in any kingdom, citie, or towne, no, nor in any house or familie, but was known to thẽ. Which was such a politicke point in deede, for thẽ to kepe the world in awe of them, and to hold them still in captiuitie, to set vp, & put downe whom they listed, to make theyr friends and to subdue their foes, as a stronger wall for the maintainance of this Antichristian tyrannie, could not be deuised.

And this is his dosen of pointes which he thinketh to be worth so many millions to a Common wealth: which if he may sell at his owne price, we shall buy them deare enough. But I hope I haue sufficiently shewed them to be so little worth, as no man but him selfe and his fellowes, that esteeme their graines, reliquepouders, and such other pedlarie, as they bring in nowe

into

into the land, for rich marchaundiſe, will make any great reckening of thē. Wherein I haue ſo dealt, as (I think) he can not iuſtlie complaine, that I haue followed impertinent matter, and lefte the ſtate of his queſtion, as he wrongfullie chargeth the reuerende *D. Fulke*, whoſe learned writinges all the ſort of them will neuer be able with truth to aunſwere. Becauſe hee wold be aunſwered to his mind, he is careful we ſhould vnderſtand his full meaning: which is, ſayth he, *not vvhether our doctrin be true or falſe, theirs or ours: but vvhether be more politique or profitable to a common vvealth.* Wherin he is to be admoniſhed, that to proue his doctrine fitter for the eſtabliſhing of a kingedome and ſtate, in peace, wealth, and honour, to bring vpon it all good promiſes and bleſsinges of God: his next & readieſt way had bene, to haue proued the trueth of it by the Scriptures. For this is a moſt certaine groūd, that true religion hath the promiſes of this life, and the life to come: which are ſo far in this life beſtowed vpon vs, as God ſeeth to be moſt expedient, and may be without the greater loſſe and hinderaunce of the other. Therefore in leauing to proue that, hee

left the way he ſhould haue followed, and hath taken a cleane contrary courſe, which is, that it bringeth greate commodities, which if it were ſo, yet could not ſuffiſe to proue it true. For the Turke, and other heathen, which applie their religion as may be fitteſt for the maintaynaunce and ſecuritie of their ſtate, they receaue no doubt by their deteſtable falſe worſhippe, manie benefites to the aſſuring of their eſtates for a ſeaſon: yet is it but an execrable falſe ſeruice of God, which is ſo commodiouſe vnto them. For whether commodities be bleſsings from God or no, dependeth vpon this, whether the people be his people, and honour him as he hath appointed. For to ſuch we are ſure, hauing warrant of the trueth of religion, that all benefites are the effectes of the graciouſe promiſe of God to thoſe which feare him, and are indeede bleſsings proceeding from the tender loue of God vnto his people, and ſeales of the euerlaſtinge bleſsinges, promiſed vnto vs in his kingdome. But what bleſsing ſo euer is beſtowed vppon anie other, is turned in the end into a curſe, it is but feeding of the oxe for the ſlaughter, a lifting of them vp, that when they are

are caſt downe, they may fall with greater violence, and more eaſilie be daſht in peeces. Finallie it maketh them the more guiltie, and bringeth a heauier deſtruction vppon them. For how ſhould they be bleſſed that feare not the Lorde, vppon whoſe fauour or diſpleaſure, dependeth the proſperitie or hard eſtate of euerie kingdome and people. Therefore to perſwade, that he pretended, he hath taken a cleane contrarie way. For if a man graunt him all that he affirmeth, yet is it eaſie to aunſwer, that this benefite in the ende, muſt needes turne to a loſſe, and this ſhewe of ſecuritie, to all vnquietneſſe, this ſetled eſtate, to captiuitie and bondage. For howe manie examples haue we of this from the beginning, that is, of kingdomes and common weales that haue flouriſhed for a ſeaſon, and in the end haue bene broken all to peeces. As the ſtate of the kingdom of *Tire* which is deſcribed by the Prophet, to haue ben ſo exceding proſperous, that in reſpect thereof, the King of *Tyre* for his glorie is compared with the morning ſtar: yea and ſayde, to ſhine as a Cherub from amongeſt the ſtones of fire, yet euen he, as the ſame Prophet threatned him, is now caſt down

from his high seate and from all his glorie. And *Tyre*, whose marchauntes were, as Princes of the earth, and her chapmen, as the Nobles of the world, is now become more like a poore fisher towne, then that oulde citie so greatlye renoumed amongest the Ilandes, and in all the world. We see the Romane empire, and the kingdome of Italie, how notwithstanding the former honour, wealth, and glorie of it, yet nowe, and that by the meanes of their Popedome, is dasht in a manner all in peeces, and cut into so many little seingnories, Dukedomes, Lordshippes, and free cities, that they are as the potherds of the earthen vessell, which the Lorde as he threatneth
Psal.2 in the Psalme, hath burst in fitters with his barre of iron. Whereby it appeareth to be the right way, to proue any doctrine profitable for a Christian state, to be receiued, to shewe it to be of God. Otherwise without consideration of the trueth of it, to say howe false soeuer it be, yet is it good for the state, or how good soeuer it be, yet is it ill for the state, & will bring innouations, troubles, and pouertie, this is to reason, like one that hath no God. And if he ment to reason thus like an *Atheist*, he

hee were vtterlye vnworthie anye aunſwere, and hath offered your Honours the greateſt wrong, that a Chriſtian Nobilitie coulde be offered, once to thinke, that the ſhewe of his commodityes to the ſtate, ſhould carrie your Honours to the liking of that falſe worſhip and ſuperſtition, that is againſt God and his holie trueth. Therfore what ſo euer he imagine to the contrarie, the queſtion whether it be good for a Chriſtian common wealth and kingdome, I haue aunſwered pertinentlie in ſhewinge their doctrine to be falſe and hereticall. Which grounde beeing firſt layed, I haue ioyned in that iſſue, he deſired. For I haue declared further, that as by the curſe and wrath of God, which muſte needes ſhake and ouerturne the ſeates of ſuch mightie ones, as ſhall dare to haue warres with the Almightie, in ſetting vp a falſe & idolatrous worſhip, which he hath forbidden: ſo alſo, that their doctrine it ſelfe, and the practiſe of it, in the verie nature of them both, is againſt all good pollicie of anie Chriſtian ſtate, and onely fit for the eſtabliſhment and ſecurity of their Antichriſtian kingdome. For further euidẽce wherof, I haue thought good

here to gather together (with some enlargement of like matter) that hath bene touched in seuerall places concerning this matter already. That being to be viewed in one sight, it may the better be iudged & discerned.

For better vnderstanding whereof it is to be considered, that the good estate of a Christian Kingdome or common wealth, is to be holy in religion, and all dueties immediatly respecting God, honest in al conuersation amongest men, free for libertie, quiet for peace, stronge for forces, and riche for treasure. All which points make a state honourable and happie. But the Romane doctrine and practise, bringeth in a false worship of God, all wickednesse and loosenesse of life, tyrannie, bondage, warres, trouble, weakenesse, and vnhabilitie to resist the enemie: finallie, neede, and pouertie, all which must needes make anye State vnhonourable and vnhappie.

That their faith is vnholy, and therefore maketh their people such, that doeth receaue it, appeareth by the worship of Idols, of bread, of wood, & of stone, by the ignorance of all sorts amongst them, & the maintayning

maintayning of it to be mother of deuo-tion, by their iuſtifications through their owne works, & ſo many other bymeanes, beſides that onely ſweete ſacrifice of Chriſt Ieſu: and in a word, by all their falſe wor-ſhip, which is wholly nothing but a ſer-uice deuiſed by men, and not preſcribed by the word of God.

And as in regard of God, it is an vnho-ly and prophane worſhippe, hauing no ground of his word, ſo is it the cauſe of all diſhoneſtie and wicked conuerſation a-mongeſt men. Which may appeare not onely in the iuſtice of God, (with whom it is righteous, to giue ouer to all ſhame of iniquitie and abhomination, thoſe which haue not helde his honour in any due reſ-pect, but haue made it common to idols,) & by experience, which hath made proofe of all vngodly and looſe behauiour, to be euen in their holyeſt cloiſters: but alſo by their verie doctrine and practiſe of it. This may eaſely be diſcerned by any that ſhall compare with that holy diſcipline which is taught in the Goſpell, their diſcipline, which is moſt looſe and diſſolute, except it be in that, which may keepe ſtill the cõſci-ence in bondage & captiuity of ignorance,

ſuperſtition, and idolatrie. For as the diſcipline of Chriſt is the ſpeciall meanes next to the true preaching of the word, of all godlineſſe and honeſtie, both to be preſerued amongeſt men, and alſo to be reſtored after a declination and decay: ſo that Antichriſtian diſorder and confuſion, in all the chiefe parts thereof, is, next to their falſe and hereticall doctrine, the greateſt cauſe, that all impietie and wickedneſſe, both firſt entred into the Church, and yet can not be driuen out, that the auncient eſtate of the Church may be recouered and reſtored againe. But I will leaue other pointes which were to long to enter into here, and note but one ſpeciall corruption of their diſcipline, whereby iudgement may be giuen of the reſt. This is that Antichriſtian ſupremacie, whereby the man of ſinne in the deuiliſh pride of his ſeate, challengeth vnto him ſelfe fulnes of power & ſoueraintie of iuriſdiction, to doe what pleaſeth him, and to diſpenſe with what he liſt. For what greater encouragement can there be to ſinne, then that a man may be ſure for a litle mony, and a verie litle in deede, to haue a ſealed pardon, not onely for any wickedneſſe committed,

but

but alſo for all he ſhall commit all his life, and many hundreth yeares after: ſo fooliſhly and abſurdly wicked, is their doctrine and praictiſe? If a man by going a pilgrimage, or ſaying ſo many times ouer his beades, or faſting ſo many dayes, or giuing ſo much to the prieſtes and ſeminarie men: If I ſay by theſe and ſuch like meanes, a man may ſatisfie for his ſinnes, who will be reſtrained from any wickedneſſe, or be carefull of the amending of his life? This one point of the ſupremacie, is as a roote of wormewood, and an originall cauſe of infinite tranſgreſsions and ſinnes. Which being through the iuſtice of God and the very nature of ſinne, enemie to all good pollicies, whoſe ende is to repreſſe ſinne, what neede we further prooſe, that the practiſe of this Romiſhe religion, muſt needes be the poyſon of all ſuch ſtates which doe receiue it? But no maruaile, though ſo infinite a power of the Pope be ſo great a cauſe of ſinne. For the verie authority of abſolution which euerie prieſt hath, is more fruitfull this way to encouragement and increaſe of wickedneſſe, then that any good ſtate or pollicie may beare it. I ſpeake not here of

the daunger of dishonestie and vncleanenesse, by reason of their secreet confessiõs, (for which, that worthy *Nectarius*, abolished the vse of it out of the Church of *Constantinople*:) but of the power that they take vpon them, to absolue malefactors from sinne, whereby it must needes be greatly encouraged. Examples hereof we haue of former times, the Abbot who absolued the monke which poysoned King Iohn: and this yeare in the priest which absolued aforehand, that desperate and deuelish *Iaureguy* the *Spaniard*, for the murder which he purposed to haue done vpon the noble Prince of *Orange*. For if euery priest haue such a power to absolue from sinne, any wicked limme of Sathan, that shall dare in his deuilish boldnesse to attempt the execution of mischiefes against most honorable personages, & most noble princes: what wickednesse is there, that these absoluers will not dispence with, & what security for any prince or state, where such priestes and absoluers may be endured? Likewise their doctrine of satisfactorie workes, must needes he a great emboldning vnto sinne. For if sinne, which the Prophet sayd, coulde not be satisfied for, though

though a man ſhould giue riuers of oyle, & thouſands of ſheepe, and oxen, yea, though he ſhould giue his firſt begotten ſonne, or his owne life for the redemption of it: may ſo eaſely be redeemed, by giuing ſome part of the wicked mammon, to building of Abbeis, or maintaining of Maſſes, ſeminaries, and ſuch like, (which in deede greatly encreaſeth their ſinne, by ſtrengthning ſuch abhominatiõs) men muſt needes be hereby made more careleſſe of their wickedneſſe, and more encouraged to offend. Whereunto alſo their ſanctuaries & priuiledged places doe greatly encourage. For if any malefactor may haue any ſuch defence againſt all iuſtice, and protection for his ill doing, how is it poſsible that all wickednes ſhould not be prouoked by it. Whereby it being plaine, that impunitie is the cauſe of encouragemẽt to offenders, and that the practiſe of the Romane religion is thus diſcouered to be ſuch, as it ſetteth the tranſgreſſor free from all feare of the wrath of God, and the iudgement to come, by their diſpenſations, indulgences abſolutions, and ſatisfactorie workes: and from all eccleſiaſticall puniſhment for a litle monie, by making marketes of their

ſayde Bulles and pardons: and from the iuſtice of the ciuill Magiſtrates, by ſanctuaries, and in all their clergie, by exemtions, immunities, priuiledges, and appeals to the ſeate of Rome: It muſt needes be hereby moſt manifeſt, that the practiſe of their religion is, as a breach that is made by the ſea, whereby all manner of impietie and wickednes of life, doth ſo violentlie flow into the common wealth where it is receiued, that it is not poſsible to make reſiſtance againſt it. Wherupon I conclude, that this Romiſh faith, in the doctrine and diſcipline of it, both through the iuſtice of God, who cannot but from heauen reueale his wrath vpon ſo great vngodlines, and in the verie nature and practiſe of their religiō, that it muſt needes be the moſt certaine ruine & ouerthrow of all kingdoms and ſtates where it is eſtabliſhed. I might alleage here other perticuler cauſes of the breaches of ſome certaine commaundement, as their diſordered orders of Monks and Friars, their vnlawfull vowes and conſtrained ſingle life, to be cauſes of hypocriſies, adulteries, fornications, and a thouſande abhominations of vncleaneneſſe. But I leaue theſe and ſuch like to

the

the conſideration of the diſcreet Reader, and proceede forwarde to other pointes, wherein I affirme the practiſe of their religion, not to ſtande with anie good pollicie.

Next to the honour of God and a vertuous conuerſation, whereof hath bene ſpoken alreadie, nothing can or ought to be more regarded in a ſtate, then the ſouerainty of the ſtate and freedome of the people. Which by the doctrine of the Goſpel is maintained aud eſtabliſhed. For ſo we teach, acording to the doctrine of the Apoſtles, *that euerie ſoule and perſon be ſubiect to the ciuill magiſtrates: both to the Kinge, as moſt excellent and ſoueraigne, and to thoſe vvhich are ſent from him*. 1.Pet.2.13 Wherby both the ſoueranty of the ſtate is maintained in directing and commaunding, with in the dominion, which God hath giuen thē without controulment of any forraine power: & alſo the lawful liberty of the people. For the people obeying the authoritie which God hath made them ſubiect vnto, they need not to be ſuters for any cauſes in the court of any ſtraunge Prince, they are not to be taxed by them, but in euerie their reſpect, are free from the bondage of ani-

forraigne commaundement whatsoeuer. But the Romish Religion, neither leaueth Princes soueraigne in their estates, nor the people, free in their libertie. For by the doctrine and practise of their religion, Kinges and Princes are but vassals, and as feodataries to the Pope, in their kingdoms and dominions, they are to receiue them of him, and leaue them at his pleasure. He hath authoritie to dispose of al their crownes & kingdomes, to set vp and put down, whom and when it seemeth best to him. And as this is set downe for good lawe in their Canons, so haue they not fayled to practise it, as many times hath appeared. Further also, they take frō thē the dealing with all ecclesiasticall causes, drawing thē all to the sea, and court of Rome, euen to the bestowing of ecclesiasticall liuinges at his pleasure. By meanes whereof, both the Emperours of the Romaine empire, & other Princes and the Kinges of this lande, haue bene faine to pleade such causes, as they haue had with their subiects, without their owne lande, and haue had the benefices within their countries bestowed vpon straungers. Further also, they tooke vpon them to impose paimentes vpon the

subiectes

ſubiectes of other Princes, (beſide a thouſand oppreſsiõs of their ſoules, which they miſerably tyranniſed, with lawes of abſtinence for conſcience ſake from meates and from marriage, commaundement of confeſsing their ſinnes in ſhrift, and the reſt of the ordinaunces of their willworſhippe) wherby the poore people were oppreſſed with great bondage, and Princes were many and diuerſe wayes impeached, in their crowne and dignitie.

Of a Chriſtian common wealt.

Further in a wel pollicted eſtate it is required, that it be maintained in peace, and yet ſo, that in caſe of warre they may be ſtrong, both in men and treaſure, to defend and repulſe the violence of their enemies. This the Goſpell teacheth, being the Goſpell of peace, whereby men are not onely reconciled vnto God, but alſo one to another, according to the worthy teſtimonies, which both the Prophetes and Apoſtles beare vnto it in this behalfe. And as the doctrine is peace, both with God, and amongeſt men, ſo the practiſe of it, can no⁊ in any ſorte diſturbe or hazarde the peace of the ſtate where it is receiued, but with all ſecuritie eſtabliſh it. Likewiſe hath it nothing in all the doctrine and pra-

tise of it, contrarie to the strength of a common weale. For it teacheth marriage to be honorable amongest all men, and the honour of a Prince to be in the multitude of his subiectes, and it exempteth none, by any pretensed authoritie of forraine power, from the seruice of their country. Concerning riches and treasure, it doth not impouerish, requiring onely a competent prouision for the pastors and doctors of the Church. Which as it is necessarie for their seruice, and most due by the expresse commaundement of God, so riseth it to no great charges of a commō weale. But the Romane religion, and practise of it, is against all these. For if the stories, euen of their own wickedest writers, may be credited, as they ought most of all to be against themselues, the Bishops of Rome haue bene the cause of all the warres that haue bene in *Europe* these many hundred yeares. And in deede what estate can be in securitie or quietnes, wherein, a forraine Prince shall haue intelligence of all the secretes of the lande. But wheresoeuer the Romaine religion is, euerie priest is an intelligencer and a spie for the Pope, who both by other meanes, and especially

Heb. 13. 4.
Pro. 14. 28.

ſpecially by their auricular cõfeſsion, come to vnderſtande the deepeſt ſecretes of euery ſtate and kingedome, of euery citie, and towne, village, houſe, familie, and perſon. Which kinde of intelligence, being the moſt certaine, as vttered of conſcience, & moſt priuy, as put only into a prieſts eare, and ſo many imployed herein, bringeth to paſſe, that no Prince in the world hath the vnderſtanding by all the meanes he can poſsibly vſe, of the affaires of the ſtate next to him, or with whõ he hath moſt to doe, which the Pope hath of all the ſtates and kingdomes where his religion is maintained. Which intelligence, as euery meane man may eaſely vnderſtand, being a matter of ſo great importance in all cauſes publicke and priuate, it is to be conſidered how eaſy a matter it is for him, by meanes hereof to diſturb the quiet eſtate of any natiõ or kingdom at his pleaſure. For which cauſe of late, he hath ſent in newe confeſſors, ſhriuers and abſoluers, who vnder pretẽce hereof, may both vnderſtãd the ſecrets of the lãd, & deliuer *Agnus dei*, graines, & medals to his reconciled, as tokens of their conſpiracie. Wherby they may be prepared for a day to riſe vp againſt the land, and

disturbe the quietnesse of it. Which is so euident a meane to disquiet a state, as I esteeme that none, which will receiue their auricular confession, can be longer quiet then it shall please the Pope. Hereunto if we adioyne the consideration of the infinite power, which most vngodly and iniuriouslie to all states, this Romish church giueth to their Pope, it will easely appeare, how contrarie their doctrine & practise is to the welfare of all kingdomes and common weales. For their doctrine is (as I haue partly touched before, to shewe the repugnaunce of poperie, with the high authoritie and soueraintie of any state, and here repeate, because the same is also against the peace and quietnesse of all common weales) that in certaine causes, the Pope may depose Princes from their imperiall seates and thrones of iustice, & giue their crownes & kingdomes vnto others. Their doctrine is, that he may absolue all subiects of such Princes from their alleageance and othe made vnto them, yea that he may excommunicate all such subiectes, as shall obey the authoritie, lawes, & commaundements of such a Prince. And their practise agreeth with their doctrine. For

thus

thus they dealt both with diuerſe other Princes heretofore, and thus alſo of late, the impietie of *Pius* the fift, brake forth to the excommunicating and depriuing her Maieſtie in his proud bul (much like the blaſphemous letter of *Rabſacah*, ſent to king *Ezechias*) yea, and to the accurſing of al ſuch her Graces loyal ſubiectes, as according to their moſt bounden duetie, obey her whol ſome lawes & ſtatutes, in theſe words. *VVe charge and forbid all and euerie the nobles, and ſubiects and people, and other aforeſaid, that they be not ſo hardie, as to obey her, or her vvill, or commaundementes, or Lavves, vpon paine of like curſe vpon them.* Which clauſe of that preſumptuous and wicked writ, is ſo important in the cauſe we are now in hand withall, that I deſire all thoſe that ſhall reade this, to take good heede vnto it. For how can this author affirme, that there ſhould be cauſe to tollerate the rebellious practiſers of this wicked forraine Prince, ſeeing it cannot be in any reaſon, that they can be faithfull and dutifull ſubiectes to her Maieſtie, which obey this execrable bull? For he can not be a liegeman nor a duetifull ſubiect of her Maieſtie, that will not obey her lawes and ſta-

tutes, & take her for his naturall and lawfull Prince, and much leſſe he, that ſhall perſwade others hereunto. But none of thoſe which are reconciled to this their Romiſh church may doe ſo, and their prieſts and ſeminary men perſwade them thereunto. Therefore no ſuch reconciled papiſtes, much leſſe they that do reconcile them, can be good and obedient ſubiectes of her Maieſtie. That ſuch as are reconciled to their Church, may not be obedient to her Highnes, appeareth by the Popes bull curſing and excommunicating out of his church, all ſuch as do obey her Graces lawes, whereupon it followeth, that they which are reconciled, are recõciled vpon that condition. For otherwiſe, in caſe of their obedience, they are accurſed, but the reconciled are not in caſe of excommunication, therefore they haue denied their obedience. How can it be then that this doctrine may be tolerated, that her Maieſties ſubiectes by ſuch meanes ſhould be drawn from obedience of her lawes, & acknowledging her lawfull power ouer them, without the certaine hazard of the ſtate? Ghriſt & his Apoſtles neuer taught any ſuch doctrine or practiſe as this is.

The

The primatiue Church neuer harde of it. *Ambroſe*, that worthy Biſhop of *Millaine*, when he for a cruell murder and maſſacre of the citizens of *Theſſalonica*, had excommunicated *Theodoſius* the Emperour, yet did he not take vpon him to depoſe him from his emperiall crowne and dignitie: but howſoeuer in the charge of his miniſterie, he declared him to haue no right to the Lordes table, and ſuch other ſpirituall diet and entertainement of Gods children, yet as touching the things of this life, he reuerenced his authoritie, and was obedient to him in all thinges. But of this practiſe of the Romiſh Church, except it be of their owne doing, I ſuppoſe there is no preſident to be ſhewed from Chriſt to this day.

Further, as touching the ſtrenghth of a land to reſiſt her enemies, the practiſe of this Romiſh faith, doth both weaken it, for people, and impoueriſh it, for treaſure, where it is receiued. This may appeare, if we call to minde that which he boaſteth of in this Epiſtle, that is, the great number of Prieſtes, profeſſed Votaries, and other ſuperſticious perſons, (whom he falſly calleth religious,) which

wayted and attended vppon them. The number whereof rising by his owne account to so many thousandes, all exempted from the seruice of the Princes warres, yea and from any contribution and payment to maintaine them, it can not be but a great infeebling to the state. Further, they all being restrayned from marriage, whereby, either if they had no children, or not daring to auow it, most cruelly murdered them, the posteritie coulde not multiply any thing in such sort, as if it had bene lawfull for them to marry. But this wise Politicke esteemeth it a high point of wisedome, to diminish the multitude of Christen people, and of the children of *Abrahã*, which is promised as a blessing, to be multiplied as the starres of heauen that cannot be numbred.

Concerning the treasure of the land, it is not his eating of whitmeate that can recõpence the great & infinite summes of treasure, which their pretẽded Catholique religion, by a thousand meanes, drew from all the states & kingdoms where it was receiued. For the ordinary reuenewes & profits of their religious men, as he fasly calleth them, rose here, to one third of all the land

land, and more, in the raigne of the noble king *Henry* the eight. The furniture of their Churches, with ſo many ſurpleſſes, & copes, of al ſorts of rich ſtuffe, was ſuch, as no King or Prince could weare better, then manye of them were. Their great and maſsie croſſes of ſiluer and gold, their Idols of fineſt mettals, and moſt exquiſite workmanſhippe, the rather to deceaue the people, as if they had bene aliue: their other ordinarie charges of wax, incenſe, organes, the plate and iewels of their Abbeyes, prio-ries, and other ſuperſtitious houſes, were of infinite valewe and price, as I thinke the court of augmentation might ſufficientlie teſtifie. Beſide all theſe, the extraordinarie charges of appeales and following ſutes at Rome, the paiments impoſed by moſt ty-rannous oppreſsion, both vpon the King, nobles, and all the people of this lande (as it was alſo of others) to their moſt iuſt and grieuous complaint, (as appeareth by their letters) the treaſure drawn out of this king-dome by names of Peter pence, Palles, col-lations, firſt fruits, and a thouſand ſuch craf-tie and ſuttle titles, of moſt extreme ex-actions, did ſo impouerish the ſtate, as both the Kings, the Nobles, & all the people, did

often and grieuouſly complaine, as finding in deede the Court of Rome, to be the verie leach, that ſuckt the bloud of all the land, and could neuer be ſatisfied. Of this wee haue ſundrie ſtatutes, teſtifying the Popes proceedinges here, to haue bene to the defaming of the Kinges perſon, the derogation and minſhinge of the Kinges crowne and regalities, the deſtruction of the law and all his realme, the appairing & confounding of the ancient lawes, cuſtoms vſages, and fraunchiſes of the Realme. Further, that by them the nobilitie and gentry were impeached in their patronages and other rightes: the commons and ſubiectes trauayled in bodie, and impoueriſhed in their goodes, deuine ſeruice, hoſpitalitie and almes deedes hindred, the benefices of holy Church, waſted and deſtroyed, the riches and treaſure of the Realme, caried away, as alſo the liege perſonnes of the Kinges counſell, without his aſſent, wherebie the Realme was lefte deſtitute, as well of counſell, as of ſubſtaunce, to the deſtruction of the ſame. Like complaynt of intollerable exactions and paymentes hath bene made in *Fraunce* alſo at ſundrie times, and namely by *Phillip*

le

le Bel, in that famouſe act of his, which was called, *Pragmatica ſanctio*. Which paymentes are nowe greatly encreaſed. Where yet accounting the churches of the Frenche tongue in the lowe Countries with them, the ordinatye reuenue of the cleargie, came to about a two hundred millions of French crownes. *Germanie* and the ſtate of the Empire at a diet helde at *Norinberge* made complaynt of an hundred greeuaunces, and ſent a note of them to the Pope, with a requeſt to be eaſed of ſuch exactions and practiſes of impouerifhinge the people, as the Pope and his cleargie did continuallie charge them with, and that the people might be lefte in their auncient and lawfull freedome and libertie by his meanes, or elſe they woulde aduiſe them ſelues howe to helpe it: becauſe they coulde not, nor woulde not anie longer beare ſuch theyre intollerable burdens. Whereby it may appeare howe contrarie this Romiſh doctrine and practiſe is, to all good eſtates and pollicyes. In deede in reſpect of their owne Antichriſtian kingedome, I muſt needes confeſſe, that for the eſtabliſhment, continuaunce, ſecuritie, wealth,

and honour of it, there coulde nothing haue bene deuised more politique or fit, by anie Sathans meanes, (whose depthes, their Popes and Prelates vnderstood) then that which was deuised by them. For what could be fitter for them, then this doctrine of the Popes supremacy ouer all, of his fulnesse of power, of receauing both the scriptures, and their exposition, of him, of obeying that he commaunded, of not iudgeing him though he caried ten thousand to hell, of deuout ignorance, of iudging them heretickes whosoeuer speake against him, of pursuing and persecuting them with fire and sword, of purgatorie, auricular confession, priuiledges of his cleargie, the pompe and idlenesse of his hierarchie, and of all their most suttle and sepentlike contriued false worship? The practises of Egypt toyling Israel with all base seruice and villany, and of killing their male children, or of the barbarous tyrannie, of wasting the West Indies, was not, nor is not, more subtly & diuellishly deuised, to detaine those free nations in perpetuall bondage and slauerie, then their Romish doctrin & practise was, to haue established the kingdome of Antechrist, and to haue detayned the people of God

God in euerlaſting ſeruitude and ſlauerie, both of bodie and ſoule.

Thus then wee ſee for pietie and trewe religion, the doctrine of the Church of Rome, that is in effect, of the Pope, who is ſteare man of this ſhip, concerning their power to make any writinges canonicall Scriptures, to make newe articles of Chriſtian fayth, to appoint God to be ſerued according to their own deuiſes and the imaginations of men, of ignoraunce to be the mother of deuotion, of worſhipping of idols, and ſauiours of ſo many ſorts, finally of all their falſe worſhip: is a Phariſaical leuen, to be purged out of al Chriſtian churches, and ſtates, the cup of ſpirituall fornications, that all kinges and Princes are to take heede of not to be partakers of it, that they be not partakers of, her plagues. And for Chriſtian honeſtie of life, and dueties toward men, their doctrine of abſolutions, of diſpenſations, of ſatisfactions, and of ſanctuaries, are (for the impunitie or eaſie diſcharge of all malefactors) ſo great cauſes of all abhominations and wickedneſſe, and particularly, their ſundrie rules and orders, of hypocriſie, contention and idleneſſe, their conſtrained abſtinence frō mariage,

cause of all enormities of vncleannesse, and infinite murders, and such like other causes of speciall offences: that the waters of *Noe* did not so high drowne all the old world, as those floudes of wickednesse, which by such occasions haue risen, did ouerflow all such kingdomes and nations, as this doctrine of theirs, like a sea of sinne, might breake into.

For other things, how much a do haue our Princes had to prouide by all the wisedome that was possible to be vsed, to make lawes and statutes against the daungers, that this their religion continuallie threatned against the state. They sought to maintaine their lawfull and most iust authoritie, by forbiddinge appeales from their courtes, by Premunire, and other such like seuere and rigorous lawes, yet necessarie for the garding of their authoritie from the breaking in of these men, whome yet, no defence could hold out. They sought to mainteine the wealth of their people and subiectes by lawes of Mortmayne & other such like necessarie lawes and statutes, least these men should draw all the riches of the land vnto them: and yet neither could the Premunire sufficiently represse their proud

ambition

ambition, nor the Mortmaine their inſatiable couetouſneſſe. So that their wealth, intelligence, and power conſidered, it appeareth to be the ſame mighty hande and ſtreched out arme of God, that hath deliuered vs: which freed Iſraell from the ſlauiſh ſubiection of Pharao and of the lande of Egypt.

Which being ſo, no maruell though Chriſtiã princes, whoſe eyes God hath opened, to ſee the light of the Goſpel, do not tollerate their religion and the practiſe of it. For beſides the impietie of it, for which it is ſimply vnlawfull to tollerate their abhominable prophanation of the ſeruice of God, as appeareth by the commaundemẽt of the Sabboth, forbidding the breaking of the Sabboth day, in euery ſonne & daughter, in euerie ſeruaunt and maide in Iſraell, with out exception of any, yea in euerie ſtraunger within their gates: it can not in anie ſound reaſon or iudgement be borne withall, euen for the verie annoyaunces and hurtes, which it bringeth to the ſtates which do admit it. Neither is his marginall note of the example of the great *Turk*, and of the King of *Bungo* ſufficient to perſwade the contrarie. For firſt, they eſteeme

not the manifold dishonour, wherewith their Romish fayth dishonoureth God and our Saviour Christ. Then also I deny, that either of both, suffer that doctrine and practise of their religion, as they teach & exercise it in these partes. For is it likely that they are suffered to teach, that it is of the necessitie of saluation, for euery humane creature to be subiect to the Pope, or that it should be in the Popes power to depose them at his pleasure? Do they suffer the Pope to challenge appeales to his Court from them, to deminish such multitudes of their people, and to drawe out the treasure of their countries? No, none of all this, nor manie other such like pointes, which they easily see to be preiudiciall to their states. But being heathen and prophane Princes, not regarding wherein they prophane the honour of God, by their false worship, it may be they permit such exercise of these superstitions, to some fewe of these pretended Catholiques, as are scattred amongest them, as doth not in anie sort endanger or hurt their kingdome. But our cause being so farre diuerse as hath ben e declared, there is no reason, why the Turke, or the Pagane king of *Bungoes* doing, should be any president

ſident to a Chriſtian Princes, making profeſsion of the holy faith of Chriſt and the truth of the Goſpell: or why their tollerating with a fewe in ſome pointes nothing preiudiciall to their eſtates, ſhold perſwade a bearing of ſuch poyntes and practiſes, as in the nature of them ouerthrow the ſtate, peace, authoritie, ſtrength, and wealth of the kingdome that ſhall receaue it.

Therfore I conclude this point, that the doctrine & practiſe of the Romiſh religiō, ſuch as it is at this day, & hath bene ſome hundreth yeares paſt, beeing againſt the Lord God, & his annointed Sonne Chriſt Ieſu, againſt his holy worde, the doctrine of the Apoſtles & Prophetes, being againſt the good ſtate of any nation, kingdome & Prince, that ſhall receaue it, hauing infinite occaſions of all wicked life, takinge from Princes their chiefeſt roialties & dignities, oppreſsing the conſciences, ſoules and bodies of their people, harkeninge out by thouſandes of intelligencers and ſpies, the greateſt ſecretes of their kingdomes, diminiſhing by cunning practiſes, the number of their people, & drawing out their treaſure, to the intollerable hindraunce, weakening, and impoueriſhing of them, & their

subiects, ought by the worde of God, and in all sound wisedome, reason, and pollicie, to be esteemed, and iudged, contrarie to the honour and glorie of almighty God, the holy and honest conuersation of Christian men, contrarie to the safetie, assurãce, establishment, honour, peace, strength and riches of euerie Christian kingdome, and common weale.

Thus farre this instrument of the pretẽded Catholiques, hath maintained their cause to be worthy more fauour then it findeth, by the profit he would perswade vs, that the Romane faith in some particular points wold bring to this kingdom. Now drawinge neare to a conclusion, his full hart breaketh out into scornefull and pathetical speeches. Wherein first hee requireth a disputation, and after seeketh to moue some compassion with a pitifull complaint of imagined tormentes, suffered by his companions for their religion. The reason of his requeſt is pretended to be the want of the proceedinges that haue bene hitherto vsed towardes them, which is noted both in the ministers, and in the state. To the ministers he obiecteth, that they are alwayes solliciting your honours

against

againſt them, and that they dare admit no lawfull triall of the cauſe, they moue queſtion of vnto vs. For whome to aunſwere as I am bounde in the Lorde, I take it to be a verie ſurmiſe of his owne head, that there ſhould be any neare your Honours, continually ſtirring you vp to drawe out the ſword vpon them. But if anie, either publiquely by preaching, or priuately, being vouchſafed that fauour to haue ſpeech with any of your Honours, do vppon iuſt cauſe put your Lordſhipps in minde of the great and high calling you are called vnto, that you beare the ſworde of God, a ſword of protection for the godly, and of vengeance for all the wicked, if they declare by the worde of God, that heretickes which ſeeke to ſeduce the Lords people to a falſe worſhip, and to carie them from the ſeruice of the liuing God, to the adoration of idolles, or that traitours, which practiſe a withdrawinge of her Maieſties Subiectes from her obedience, and reconciling of them to a forraine power, are ſuch wicked malefactors, againſt whom this ſword of iuſt execution is to be drawne: they do herin nothing vnlawfull, but diſcharge the duetie of good and faithfull ſeruauntes to

God, and loyall ſubiectes to her Maieſtie. For thus we reade it to be written, *if a falſe Prophete ariſe vp amongeſt you: ſaying, let vs go and ſeeke other Gods, that Prophet ſhall be ſlaine, becauſe he hath ſpoken to turne you awvay from the Lorde your God to thruſt thee out of the vvay vvherin the Lord thy God commaunded thee to vvalke, ſo ſhall you take the euill awvay foorth of the middeſt of you.* Of which ſort they are conuicted to be, who leade men to the worſhip of images, which is all one with other Gods and idolles, how ſo euer they labour in vaine to diſtinguiſh them. For if it were allowed them, that idolles were the images of heathen men, and images the counterfaites onely of Chriſtian men (which is nothing ſo, for the wordes are indifferent to both) yet is the matter one and the ſame in effect. For whether a man giue the honor of God to the counterfaite reſemblāce of a Heathen or Chriſtian, or to the creatures them ſelues what ſoeuer, it is all one. The rule is generall, that he is iealous, and will not giue his honor to another. Therefore the exhortation to the iuſt executiō of ſuch falſe Prophets, is a duetie well becomming a ſeruāt of God. The other touching the

the iuſt puniſhment of traitors the Apoſtle alſo teacheth, affirming, that thoſe which reſiſt the higher powers, procure condemnation to them ſelues. And do theſe men thinke, that they may compaſſe ſea & land to ſeduce mens ſoules into deſtruction, and ſubiectes from their lawful obedience, and no man ſhould take heede to their doing, and oppoſe him ſelfe to their wicked proceedinges? Yes the ſame God, who is the watche man of Iſraell, and ſleepeth not, no nor ſlumbreth, I hope will ſtir vp the care of all men according to their callings, to looke to the doinges of theſe buſie and ſeditious Seminariſtes, and to further ſuch lawfull iuſtice againſt them, as they maye by their vnlawful deedes make themſelues ſubiect vnto: and that your Honours according to the noble care you haue had hitherto of the maintenaunce of Gods true religion, of the ſacred perſon of her moſt excellent Maieſtie, and of all the people (againſt al which they haue wickedly ſet thē ſelues) will ſtill hold your eyes open night and day ouer them, to diſcouer the ſecrete practiſes of their enemies, and to bring to knowledge and iuſtice the vngodlie and cruell deuiſes, which theſe reconcilers con-

spire of, vnder pretence of their confession. Concerning triall of disputation, he chargeth vs with two thinges, that wee refuse all triall by writing, preaching, or lawfull disputation: and that we are readie onelie when we haue the aduantage. What triall he could make of any cause by preaching I can not tell, except he haue a confidence in perswasible wordes of humane learning, and supposeth, that if it were as free for thē to preach, as it is for vs, that then they wold worke miracles. For to trye the trueth of points of religion by preaching, I thinke was neuer taken for any way of triall since the Gospell was first preached. Therefore, this part of their thré waies, he might well haue spared, except he hope of such their abilitie. If he haue any such confidence, he is to learn, that the Apostles preuailed not by preachinge in such order, but that their speech was such, as caried with it an euidence, read and vnderstood in the harts of the hearers, that they speake by the spirit of God. For ther doctrine, as also our Sauiour Christs before, was with power, & not as that of the *Scribes* & *Pharisei*: & therfore, if he haue hope in this, his hope is a spiders web, & as a broken reede that wil deceaue him.

There

There were many eloquent Oratours, manie profounde Philoſophers, and manie wiſemen according to humane reaſon, when the Apoſtles were ſent to preache. And they came againſt them, neither with perſwaſible woordes of mans teachinge, nor with any deepe philoſophical ſkil, nor with anie great reaching witte, but with the word of the croſſe, as farre from anie outward pompe of ſpeech, as the croſſe of Chriſt was from any worldly honour. Yet by this word, bare and naked in ſhewe, by this breath of the Lordes mouth, they preuailed againſt all the enemies of the Goſpell, & ſubdued the wiſe and deepe, the flowing and eloquent men, to the obedience of the faith of Chriſt. Therfore, hauing not this word for him, but againſt him: if he had the tongues of Angels, yet ſhould he no more preuaile, to the ſubuerting of the faith of the elect of God, then either Tertullus the Oratour, or the falſe Apoſtles in the Church of Corinth did againſt Paule the true ſeruaunt of Chriſt. If the armour we fight with againſt thē, were but carnall, as theirs is, wherewith they ſtriue againſt vs, then might they hope in deed to match learning with learning, ſkill with

skill, knowledge with knowledge, eloquence with eloquēce: finally, any of these gifts, common vnto all men, with as great giftes to maintaine warre against vs. But the weapons of our warfare are spirituall, & thorow the might of him that worketh
2.Cor.10.4 all thinges, of power to ouerthrowe euery high tower, and euerie strong bulwarke, that is exalted against the truth. To vs it is, who professe by the grace of God, & teach
Mat.10 the Gospell, to whom is promised, (and to whom it hath oftē bin performed) a mouth and wisedome, against which all our enemies shall not be able to stande. Wee are the weake ones, by whome the Lord confounde the the strong, the base, by whō the noble, the things of no accompt, by whom he ouerthroweth those of greatest reckening in their opinion, that the glorie may be the Lords. Besides he must needes think vs verie loose and dissolute, in the administration and discipline of the Church, that should think it a likely matter to perswade, that they should be suffered to come amongest vs, to preach their wicked heresies of idolatrie, and all abhominations. Where did the Apostles euer suffer this in anie church established by thē? Where did euer

Christian

chriſtian prince, hauing receiued the truth, wittingly and willingly, admit falſe Apoſtles, and erronious teachers amongeſt their people? If the word of God had not made vs thus wiſe, yet might we haue learned this of all the world, and of them ſelues. They themſelues, doe they ſuffer the true Preachers of the Goſpell, freely and without reſtraint to preach amõgſt them? Did they euer offer this at Rome, or in any part where their idolatrie is eſtabliſhed? If the children of darkeneſſe haue ſo much vnderſtanding, to maintaine their kingdõ of blindneſſe: much more the children of light ought to be able to diſcerne of that, which appertaineth to the maintenaunce of the kingdome of Chriſt.

This then neuer hauing bene any way of triall, nor in deede being not of that nature to trie a truth, there remaineth to ſatisfie him for the reſt. He requireth yet a triall by diſputation, and that in two ſorts, by writing, or ſpeeche. For triall by diſputation, it hath bene admitted alwayes, and many times offered by the profeſſours of the Goſpell vnto them, and that in both ſortes, of ſpeaking, and writing. Martin Luther and Philip Melancthon, Luthers

worthy companion, with sundrie others of the learned and famous men of Germany, maintayned the most holy & honorable cause of the Gospell by disputation, before many of the great states of Germanie, against as subtill & cunning instrumẽts of Satã, as euer sinc haue risen vp, to oppugne the truth of the Gospell. In Fraũce at Poyssie, Theodore Beza, a man of rare excellencie, of knowledge and vtterance, assisted with P. Martyr, & sundry other worthy learned mẽ, so disputed this cause with the choice of Sorbone, and of all the Papists of Fraunce, as the Cardinall of Loraine him selfe wished, that Beza that day had bene domb, or some of his auditors (noting the chiefest) had bene deafe: meaning thereby, that God by him that day, had so laid open the truth, & disciphered their errours, as he feared, least those that were in authoritie, should haue receiued it. I leaue to mention the disputatiõs of Zwinglius, Oecolampadius, and others, at Bearne, Basile, Strausborough, and other free Cities. In all which, the Lord so assisted his seruauntes, the ministers of the Gospell, as vppon such triall, the truthe was foũd to be with them. And to speake heare of the like at home, so was

it

it alſo in the diſputatiõ in King Edwardes time. And in Queene Maries, notwithſtanding they brought thoſe worthy men, and conſtant Martyrs of Chriſt, Cranmer, Ridley, and Latimer, to diſpute at Oxford, with the moſt vnreaſonable inequalitie that might be, yet they ſo receiued, and put out, all the fierie dartes of the Deuill, & his inſtrumẽts caſt againſt thẽ, & ſo foyled & woũded their enemies: as that both all that were preſent, whoſe eyes the Lord had vouchſafed to open to ſee the truth, & whoſoeuer ſhall yet reade it to this day, may eaſily ſee, that the ſhilde of faith was their defence, and that they fought valiantly with the ſworde of the ſpirite, to the cõfuſion of thoſe that ſtroue againſt them. And though their bodies were vſed afterward at the pleaſure of their aduerſaries, hauing no regard of their calling, no reuerence of their learning, no reſpect of their age, yet after the example of Samſon, & the true Samſon Chriſt Ieſus, by death they obtained victorie againſt them.

In the beginning of the happie raigne of her Maieſtie, now ſitting in the Royall ſeate of her fathers, their Biſhoppes and greateſt Clerkes were prouoked, and ap-

pointed by authoritie to diſpute, if they were able to maintain their doctrine, with ſuch miniſters of the Goſpell, as were called to deale with them in it. Which actiō as it appeareth by the ſtorie, and teſtimony of many that were preſent at it, was ſo fondly and ridiculouſly handled on the part of the greateſt Pillers of their pretended Catholike Church, that all men maruell, that the memorie of the confuſion and ſhame of that day, doth not withhold them once to moue the matter of diſputatiō with vs. For after a litle impertinent ſpeeche, they gaue ouer their cauſe in the plaine field. But they ſay, he that runneth away, may fight againe, and ſo peraduenture theſe men haue now gotten more hart of grace, then they had before: or elſe theſe Romiſtes and Remiſtes thinke peruaduenture their Biſhops were vnlearned, but that they in ſo many yeares trauell and ſtudie abroad, haue better furniſhed them ſelues for the battel. But their weakeneſſe alſo was notably diſcouered, in their great champion and father Ieſuite, who offering defiance with Goliah to the hoſt of Iſraell, as if the ſtaffe of his Speare had bene as a weauers beame, was bold to caſt vs his gloue, and throw

vs

vs his gaũtlet, to prouoke vs to fight with him, boaſting to maintaine his cauſe by Scripture, Councels, Fathers, by all lawes Common, Ciuil, and Canon, and all ſtories. A man would thinke ſuch a champion had bene able to haue done great matters, but when he was after encountred with, his glory was turned to ſhame, and the diuinitie he boaſted of, was founde to be but certaine of the boldeſt and moſt vnreaſonable aſſeuerations of the fondeſt and abſurdeſt diſtinctions that euer were heard of, whereby he ſuppoſed to haue bene well armed againſt all obiections. For a taſte whereof, I offer the gentle Reader ſome fewe, which I hearde being preſent at the diſputation. In the matter of iuſtification by faith onely, whereas he had falſlie and ſlaunderouſlie charged vs, of late to haue brought into the Church this new doctrine of iuſtification by faith onely, and that there were places cited out of the Fathers, Greeke and Latine, who liued aboue a thouſand yeares agoe, expreſly hauing theſe words, that faith only iuſtifieth: he anſwered, that it was to be vnderſtood of the vngodly. Wherin hauing confeſſed a truth (for ſo the Apoſtle ſaith, that God iu-

ſtifieth the vngodly by faith: that is, holdeth him godly in Chriſt, in whom he beleeueth, who in himſelf is vngodly) by ſuggeſtion of his cõpanion, he ſought againe to ouerthrow that he had ſaid by a fond diſtinction of two iuſtificatiõs, a thing meerly deuiſed in the braine of man. For who euer read in the ſcriptures, that a man is iuſtified before God any more thẽ once: but that they whom God once reputeth for iuſt, he holdeth thẽ ſo for euer. Otherwiſe the Apoſtles reaſon of iuſtification by faith were nothing, if the Iewes might haue anſwered thus, that whẽ Abrahã was firſt cõuerted frõ idolatrie, he was in deede iuſtified by faith only, but after he was circumciſed, & had offered vp his ſonne, he was iuſtified againe, and that was by his works. But this was a fancy not once dreamed of by them. Therefore the Apoſtle taketh it for a ground, that being once iuſtified by faith onely, he was alwayes iuſtified before God by faith alone. An other folly of a ſuch like diſtinction was ioyned with this, that only, in the Fathers alleadged, ſhutteth out only the workes going before his faith, (wherby he forgat that he ouerthrew their workes of congruitie, which they

pretend

pretend to confirme out of Cornelius exã-ple) but not the grace giuen together with faith, which is hope & charity. Which anſwere is as flat cõtrary to the doctrine of the Apoſtle, as darkeneſſe is to light. For if Abraham were iuſtified by faith hope and charitie, then was he not iuſtified without the works of the law, for hope and charity are works of the law. It is contrary alſo to their own doctrine: for if the firſt iuſtification be by faith hope and charitie, what ſecond iuſtificatiõ cã there be, or what other thing will they require, beſides faith, hope, and charity, to iuſtifie with a ſecond iuſtification. This ſecond iuſtification he would haue confirmed by the helpe of their vulgare Latine tranſlation, which hath, *Qui iuſtus eſt iuſtificetur adhuc*, but very corruptly: for the Greeke is, he that doth iuſtice, let him do iuſtice ſtill: as if he ſhoulde ſay, he that doeth well, let him doe well ſtill, and he that doeth ill, let him doe ill ſtill, which is as farre from the queſtion of iuſtification, as the Eaſt is from the Weſt. In the queſtion of tranſubſtanciatiõ, to the place of Ireneus, that there is a ſpirituall thing in the Sacrament, and alſo a materiall, which he expreſly ſpeaketh, of the ve-

ry substaunce of bread: his answere was, that the materiall thing was the accidents that appeared, the whitenesse, lightnesse, roundnesse, &c. To Oregen affirming that which is receiued at the mouth, to go to the stomacke and to nourish the bodie, and to be cast into the draught: his aunswere was, that the accidents doe nourish, and that the accidents are voyded. Contrary to all law and order of nature which God hath appointed. For it is no more possible, that accidentes, being not in any substance shoulde nourish, then it is, that darkenesse should at the same time, be both darkenes, and light. To Theodorete affirming the nature & substãce of the bread to remaine: he answered that Theodorete vnderstood it of the substance of the accidentes, and a generall substance, whereby an accident hath a being, & not of the speciall substãce of bread: whereas it is as cleare as the day at none, that Theodoret meant plainely, that the very substance of the bread, remaineth still in the speciall substance of breade, & is not altered otherwise, then in the vse whereto it is applied: that is, that being naturally appointed of God for the feeding of the bodie, it hath here by the institution of that

that Sacrament, a heauenly vſe, which is, to feede our ſoules. A number of theſe fond, and vnreaſonable, abſurde, and vnlearned diſtinctions of his, I could alleadg, but they are now at large reported, and publiſhed to the world, and theſe may ſerue for a taſte of the abilitie of theſe men, who would make the world beleeue, they com now ſo furniſhed to the battaile, that if we woulde meete them but once in the field, the victorie were their owne. Yet I remember whē one of them alleadged a place out of the Epheſians, there was ſent to this champion a Greeke Teſtament who aſhamed to confeſſe his ignorance, excuſed himſelfe by the ſmalneſſe of the print. From whom, being caried to the reſt of them, & ſo from one to an other, al their chief men being there, not a man amongeſt them could be found, that durſte take vpon him, to render one poore ſentence or two out of the Greeke Teſtament into Engliſh. Are not theſe bolde champions, to boaſt ſo much of learning, to enter into a Countrie to conuert it to their faith, to take vpon them to controll all our tranſlations of the holy Scriptures as erronious & falſe, and not one of ſo many of them, to vnderſtande the originall

tongues, Hebrew & Greeke, wherein they were first writtē by the holy men of God, by whom they were left vnto vs? Howe should they be able to disproue our translations, who them selues cannot tell what is rightly translated, and what is not: as hauing not that skill in the learned tongues, out of the which they are translated. Are not these famous Clearkes greatly to be feared in disputation, that can not vouche their authors in the tonges wherein they wrote? They haue now founde a helpe for this, Gregorie Martine hath knowledge enough for them all, and the vulgare Latine is authenticall, so made by the Councell of Trent, that is, by the power whereby they may doe all thinges. These helpes I doubt not but they shall shortly see to be so poore shiftes, as they were best not let all lye vpō Martins skil, least they marre all, but bring vp others in the knowledge of the tōgues, who may begin to learne them sooner thē Martin did: and to finde some better succour to shroud thēselues vnder, thē the authentike authoritie of their vulgare Latine text, for this will not serue them, as I doubt not but they shal vnderstand ere it be long.

But to retourne againe to this renewer

of

of the chalenge of diſputation, their cauſe being ſo ſlender, as all the tonges of men and Angelles are not able to make good, and yet the Captaines of this their newe and late inuaſion, ſo vnfurniſhed of theſe meanes: what reaſon can he haue thus to vaunt, that we dare not admitte any triall, or what cauſe hath he thus to boaſt, if he well conſider that which I haue truely for this purpoſe afore, reported of their champion, God being witneſſe, and of mine owne knowledge. He would faine excuſe this ſhamefull vanitie of an ignoraunt and vnskilfull man, in the matter he preſumed to take vppon him: by ſaying *he had bene racked, or ill handled before, he had no warning to forethinke himſelf, he was allowed no bookes, nor equall notaries, nor ſuffered to oppoſe, but aſſaulted with great wordes, ſterne countenaunce, bigge voice, and vnciuill reuiling*. For his racking it was ſuch, as he was able after it, to come & go of himſelfe without any helpe. For warning me thinke he ſhoulde not greatly neede much warning, that made ſo proude a chalenge. Goliah yet was wiſer thē ſo, for he had about him and with him, his weapons wherein he truſted, & requi-

red not any warning, but was readie and appointed in all partes to maintaine his chalenge. Yet this I can say, that he had somtimes as much warning as they which disputed with him, and this equitie vsed towardes him, that he him selfe named one of the questions to be disputed, as the opponentes did the other. He was offered to haue what bookes he would, and desiring none but *Canisius* Catechisme, had it prouided for him. When any writing was, there was no answere of his set down but allowed of him, after that he had bene demaūded, whether that were his answere or no. To oppose, was not for him that had chosen his place to stand, as at the barriers, to answere all commers. For wordes he woulde take none at any mans hande, so farre was he vnlike to him that saide, *I became as a dumbe man: and againe, as the lambe before the shearer, so opened he not his mouth*. And yet me thinke a great worde or sterne countenaunce, should not haue amased him, if he had seene him that is inuisible. The Prophet Ieremie had a face giuen him like the Adamant, that could not be daunted, he was as a lion, whose countenance the beastes of the forestes are not able

able to looke vpon. If he had come of the ſame meſſage, the Lord would haue fortified his harte with a ſpirite of power, that words and countenaunces ſhould not haue daunted him. Therefore, howſoeuer he would excuſe the matter, they which were witneſſes of the dealing with their chiefe champion, muſt needes in all indifferencie thinke, if theſe men vpon euery challenge or offer be not diſputed with, that there is ſome other reaſon in it, thē either the feare of any abilitie that is in them, or any weakeneſſe that is in vs. For it is the Lord that ſtrengthneth the weake, that ſheweth his power in infirmitie, and calleth thinges that are not as if they were. On the other part it is he that throweth down the mighty frō their ſeates, that maketh warre with the proude, that breaketh the talleſt ſhips of the ſeas, and felleth downe the higheſt Cedres in Libanus, & the mightieſt Okes in the forreſtes. It is he that ſaueth by few, as well as by many, by thoſe whom his enemies deſpiſe, as well as by meanes that might make them to tremble. And ſeing as Abia ſaide to Ieroboam and all Iſraell, that it is they which haue made them prieſtes, not of the tribe of Leui, or of the ſonns

of Aaron, but of the baseſt of the people, that is, not by any lawful calling, but contrarie to the worde of God, and prieſtes not to God, but to Idolles, which haue put out the light of the golden candleſticke, in withholding the knowledge of the word, that haue taken away the ſweete breade loaues from the preſence table, and ſet leauened bread on for it, taking away the ſinceritie and truth of incorrupt doctrine and life, and bringing in the leauen of the Phariſeis, naye they that haue ſpoyled the Church of God, of the moſt precious cup of the blood of the new Teſtament, that haue made voyde the Croſſe of Chriſt by their merites, and profaned all that was holy in the Sanctuarie of the Lorde: how ſhoulde we feare, howe weake ſoeuer we ſeeme to them, or be in deede, to deale with them? For ſeeing by the grace of God we haue bene vouchſafed the fauour, to light againe the lampe in the Temple of the Lord, to ſet the ſweete bread vpon his table, to reſtore the bleſſed cup of the precious blood of Chriſt to the Church againe: finally, to caſt out the filthe and pollutions, wherwith they had defiled the Lords Temple, and to reforme it, ſo as the primi-

tiue

tiue and auncient beautie and holines of it, may ſhine and appeare in it againe: howe ſhould we fall before them in the battaile, or feare the day of encountring, with them in diſputation? The Lord goeth out before our armies, his holy Arke dwelleth amongeſt vs, his ſiluer trumpets ſounde continually in our campes. Which are ſure and vndouted argumẽts, that as heretofore we haue often preuailed againſt them, ſo now much more that an enemie ſo oftentimes foyled, be he neuer ſo obſtinate, yet can neuer be able to hurt vs: or if he doe, it ſhalbe onely thus, according to the promiſe, he may bruſe our heele, but we ſhall burſt his head in peces. Thus much for his firſt way of diſputation, wherein I haue ſhewed that oftentimes by conference in ſpeeche, they haue fled before vs.

Concerning diſputation by writing, all the world is full of the learned workes of our worthy fathers and brethern, wherein they haue both taught the truth, and worthely maintained it againſt the wicked ſlaunders & obiections of the aduerſarie, and conuicted them of as notorious and pernicious hereſies, as euer haue bene ſince the miſterie of iniquitie beganne

to worke. What should I recken vp here which are infinite, the names (which are writen in the booke of life) of our most worthy fathers and brethren, who beyõd the seas haue aunswered all their challengers, confuted their erronious and hereticall writinges, and confirmed the truth to abide for euer. Our owne countrimen haue in like sorte maintained the Lordes most iust and honorable quarrell, against all such, as from amongest our selues haue bene raised vp to blaspheme the truth. Crãmer that most reuerend and learned Father, aunswered Gardener in the question of the Lords supper, to the iustifying of the truth, and his owne euerlasting praise with God & men, & the iust confusion of his aduersarie. For their bolde Harding, in whom they trusted for a time, we had a precious Iewell, rich in spirituall graces, of infinite more valew without comparison. Their Marshalls, Rastalls, Dormans, and the rest of that olde rabble: and of this newe charge, their Allens, Bristowes, and Campions haue all found mẽ to aunswere them, through the grace of God, of such godly learning, sufficiency, and blessing vpon their labours, as by the

Lordes

Lordes mercie we may ſay with the Prophet: *They came about vs like bees, but are quencht like as a fire of thornes: they came in confidence of themſelues, but in the name of the Lorde of hoſtes vve haue preuailed againſt them.* Wherefore, hauing thus bin fought with at all the weapons wherein they ſuppoſed they had any ſkill, and their ſhieldes beaten to their heades ſo often and pierced through, what a wrangling, contentious, and obſtinate aduerſarie is this, that will yet renewe more challenges, and boaſt that we dare: *Neither abrode, vvith neuer ſo much ſecuritie, nor at home vpon our ovvne ground shevve our ſelues in diſputation againſt them?* Whither woulde they haue vs to go, to Rome, or to Rhemes, to diſpute with them there? What indifferēt iudges or witneſſes may wee haue, to diſpute of the goodneſſe of the fineſt wheate, and the naughtineſſe of weedes, in a Seminarie of tares? What ſecuritie can we look for at their handes, whoſe religion it is to deale vnfaithfully with vs, and to breake any faith of an holy Prieſt, as they would be thought, or the royall word and fayth of Kinges and Princes, to feede their cruell eyes to ſee vs burne in the middeſt of their

flaming fires. Their Cannons teach that faith is not to be kept with an heretícke, & such they iudge vs, as Tertullus did the Apostle. And this is no old forgotten Cannon & worn out of vse, but reuiued by the wicked practise of the faithlesse cõcell of Constance, & the disloyall Emperour *Sigismund*, constrained by them to that dishonour contrary to his safe conduit, graunted to that constant Martir of Christ faithfull and plaine Iohn Hus, whome they after burned, as they did also the learned & eloquent Ierome of Prage. If euer they would keepe any faith with vs, they would surely haue kept that, being giuen in the word & solemne instrument of an Emperour. And if that were not sufficiẽt, what securitie will they giue vs? Or because we cannot safelie rest vppon any warrant of theirs, who so trayterouslie and disloyally haue falsified their owne deede, and therefore haue iustly lost their credit with vs, and are bankerouts as touching their faith, will they because we neuer brake with them come to such places as we shall appoint them? If we shall wish them to come to Geneua in Sauoy, to Newstade of the Nemetanes, to Rochel in Fraunce, or such like places, wil they

they not complaine that their audiẽce can not be indifferent? What remayneth then but to diſpute in writing? which as we haue done hitherto to the iuſt defence of the truth againſt them: ſo by the grace of God ſome of vs wilbe alwayes ready to do hereafter. But if they would haue their bookes to paſſe freely without reſtraint, & al mẽ to be allowed to reade them: let thẽ firſt aſſure vs, that they will leaue it free, for all ſuch as are abuſed by them, to reade ours. For we are not ignorant of their diſcipline, though moſt diſſolute, where it ſhould be ſtraiteſt: yet herin applied to the keping of the pore & ignorant, which depend vpon them, in that captiuity, that they may not once dare to reade our writinges, leſt they ſhould be conuerted and repent, that the Lord might ſaue them. For except a few, whom they eſteeme deſperate of being tourned by anie meanes to the truth, they reſtraine all, with whõ their diſcipline may preuaile, frõ reading of our works. If they ſo ſtraightly prouide to hinder the truth, & to kepe captiue ſimple ſoules in their blinde kingdome of darkeneſſe: much more reaſon haue our magiſtrates to prouide that the children of light be not led into darkeneſſe by them.

But if this discipline remaining on both partes, they be yet disposed to dispute to informe them selues in the truth: if they wil leaue this large maner of discoursing, their shamefull slaunders, their bitter taunts, and other impertinent speeches not so fit for triall of a trueth, and come to the sharpe pointes of naked argumentes, we are willing to deale with them in such order, as may be most indifferent for both, and fittest for the information in truth of all such, as shall after examine what hath past on both partes. For which purpose, it would be fittest, that in euerie question, the contradictorie being taken, the one part, for that which he holdeth in the question, laid out his argumentes, taken onely out of the holy Scriptures (which is the onely competent iudge in this cause) concluded in good forme of Syllogisme, without anie further deductiō of the matter, then should be necessarie for the better vnderstanding of the termes, which needes must be vsed, and of the application of the places, which shall be alleadged. Herunto may be added, if there be cause, the testimonies of the Councelles, Fathers, stories, or other authorities of credit, not to argue or proue a-

nie

ny truth, or to cõuince or diſproue any vn-truth, (for this appartaineth to God, & not to man, to his infallible word, and not to the writings of men, who are all lyers) but as witneſſes, to teſtifie what the doctrine of the Church was in ſuch a queſtion, in the ſundrie ages and times of the Church. Which being done by either partie, then that either of them both anſwer the argumentes of the other, and ſtrengthen againe his owne in ſuch place, as the aduerſe party ſhall thinke to be weake. Which paſsing thus to and fro, till both haue ſayed what they are able for them ſelues, will leaue ſuch a meanes for thoſe which are willing to enſourme their conſciences of the trueth, as by Gods grace it will be eaſie to diſcerne.

His ſecond reaſon, whereby it may appeare, that their ſtanding in this cauſe is not without ſubſtantiall warrant, is noted to be the vncertaintie of temporall fauour in matters of religion: but that ſection wherevppon it is noted, containeth no ſuch matter, but onely this, that it is not enough to perſwade them, that we ſay wee haue the Goſpell, becauſe other alſo condemne vs, and ſay they haue it. We are not ignorant

that euerie one maketh claime to haue the Goſpell, and condemne thoſe which ioyne not with them. Amongſt whome, that he reckeneth Luther, and a ſcholer of his, I referre him to my aunſwere, where this is alleadged of him before, which aunſwere may ſerue for his ſcholer too. As for the Trinitaries and Anabaptiſtes, it is but his malice and hatred againſt the Goſpell, to recken vs with them, whome wee are as vnlike in all their vngodly opinions, as they are vnlike the true Church of Chriſt, and her moſt holy fayth. But this were an aunſwere, if we had nothing but the bare word and boaſting of the Goſpell. Wee haue made, God be praiſed for it, ſufficient proofe to all equall Iudges, that it is both in word and in deede, the true Goſpell & pure woord of God, and the lawe of the Lord, which is now the religion, through the goodneſſe of God (which hath viſited vs from aboue) eſtabliſhed and preached amongſt vs.

The two next ſections haue ſome matter in them like this title: for in the firſt of them he affirmeth the holy religiõ, which is now eſtabliſhed in this land, to haue bin brought in by a noble man after kinge Henries

Henries dayes (who he ſaith then could doe moſte) by bringing in two Caluiniſts, as he tearmeth them, to reade in the two vniuerſities here. Which he ſo layeth out, as if we had no other ſtay for religion, but that noble mans pleaſure, who he ſayth, if he would haue brought in two of anie other ſect, might as well haue eſtabliſhed it: whereupon he concludeth, that, ſeing that ſecular magiſtrate, not temporall lawe is no ſufficient ground in religion, there is no cauſe but they ſhould be excuſed, to continue ſtill in their opinion as they do. And thus he retutneth againe to his requeſt of diſputation.

But firſt for this his ſecõd reaſon. He may remember him ſelfe, that their Dagon was fallen to the ground, though not with ſo great hurt as after, euen in the time and raigne of King Henrie the eight of noble memorie. So that to ſpeake in any reaſon, he can not laye the foundation of the Goſpell nowe amongeſt vs, vppon the onelie meanes of the noble man, whome he noteth. He might haue remembred, that worthie thinges were done in King Henries time. For God had giuen that noble king, by his owne abilitie, to diſcouer the

ambitious pride, and greedy couetousnesse of the clergie, the repugnance of the Popes supremacie, with the souerantie of his royall crowne and dignitie, the abhominatiõs of the dispensations of the Pope and sundry such like weightie and materiall points of true religion. Further, God gaue vnto him besides some other meanes, chiefe furtherance to the sight of these thinges, by that most vertuous and excellent Princesse Ladie Anne Bullen, the most honorable mother of our dread Soueraigne Ladie, nowe rayning ouer vs. Whose eyes God hauing opened to se the truth, her religious & zealous mind, louing the wisdom that is greater thē Salomō, which the famous Queene of Saba was so delited with, & being carefull for Gods people, as Queene Hester, was a worthy meanes, to draw that noble king to better iudgement and knowledge in religion, then he had bene of before: which was also godly continued by the good and gracious Ladie Queene Katherine Par. Further also besides manie other, he had two, as wise, and faithfull counsellers, as euer had Christiā king before him. The one that reuerend and learned father Cranmer, and the other the wise Lorde Cromwell:

Cromwell: counſellers worthie of eternall memorie, for their religious, ſtout, & wiſe dealing againſt the miſtery of iniquity. For hauing not to do only with the Popes Cõſiſtory & Veſtry, with his Cannon law & beggerly wardrop, with his diſcipline and ceremonies: but with his whole bodie, with his whole houſe and temple, & that ſo rooted and grounded, as if the foundations of it had bene layed in the cẽtre of the earth: yet God poured ſuch a magnanimitie into their noble hartes to vndertake, & ſuch a ſound iudgement to deuiſe the way, to perfourme the ouerthrowe of it, and to vndermine thoſe deepe foundations, as by the power of the Lord they rent vp and ouerturned all thoſe ſtately houſes, which were as bulwarkes of Sathan, and caſtles of ſuperſtition and idolatrie, and ſeemed to haue bene builded to continue to the ende of the worlde. Further the Goſpell was taught both in other places, and alſo here in Englande, and was receiued, beleeued, and profeſſed moſt conſtantlye to the death, by ſundrie true profeſſours of it, and conſtant martyrs of Chriſt, long before that time he ſpeaketh of. Wherefore, there is no reaſon to make the entrance of

those two readers, the beginning of true religion with vs.

Moreouer also in the beginning of the raigne of that noble and princely king Edward: who knoweth not that the state of religion was established within this lande by act of Parliament, before the comming in of those readers into the vniuersities. So this reason of his is vtterly voide of all reason, to make them the beginning of religiō amongst vs, who came in two yeares after it had bene throughly and quietlie established, as it is at this present day. After indeede by the worthie meanes of the noble Duke of Somerset, lorde Protectour, and the right reuerende Cranmer, two famous clarkes that then were of the most renoumed, for their vertue and learning in all these partes of Europe, Martin Bucer and Peter Martyr were procured ouer, and placed the one in Cambridge, the other in Oxford, to the great seruice of almightie God, and of this his Church. For, they according to the Apostles exhortatiō, deliuered ouer a form of sound doctrine to many worthy scholers, which receiued it of thē, and deliuered it ouer againe to others. In a happie time came they ouer to our Vniuersities,

uerſities, to turne them, which had bene in time paſt as heathes & dry grounds, voide of the true knowledge of God, into ſprings of water, whoſe brooks might iſſue foorth to the refreſhing & comfort of all the land: their deſolation & lying waſt, as Sodome, and Gomorrha, they tourned through the grace of God, into a fruitefull place, like mount Carmell, and the garden of Eden, full of good fruict, and medicinable to the ſoules of men. Therefore bleſſed be their noble memory, whoſoeuer they were that brought them ouer. But to ſay that religiõ ſtoode then in ſuch termes here in Englãd, that if thoſe two had bene Anabaptiſts, our religion this day in England had ben ſuch, & they ſhould aſwel haue ben puniſhed for not receiuing it, as they are for refuſing that is now eſtabliſhed, is a malicious ſlaũder of a hateful hart to the Goſpel of Chriſt & the profeſſors of the ſame: ſeing that before their comming in, as hath bene declared, religion was fully ſetled and eſtablſhed here, as it continueth to this day. As for that he calleth thẽ Caluiniſts, to paſſe it by that for age, Caluin might rather haue bin named of them, then they of him: He is to vnderſtand we haue no ſuch cuſtome, nor

the Church of God to name our selues of any men. Christ is not deuided with vs, we all content our selues with that honorable name of Christians. To be a Franciscane, or a Dominicane, a Thomist, or a Scotist, we leaue to them, who haue deuided and rent asunder both Christs coate and body. We knowe by the grace of God howe to respect the gifts of God in his holy organs and instrumentes of his glorie, without derogating from God his honour to giue it to an other.

Thus it appeareth that religiō with vs, had his beginning of the word of God, known to many, & professed to the death by sundrie of this nation afore the lawe, whereby it was established. Whereby it is manifest, that religion was not grounded vppon the temporall law and the Magistrates authoritie: but that the godly Magistrats, & the wise men of all the land, assembled together in the high court of Parliament, hauing vnderstood before by the word of God, and manie expresse testimonies both here at home and elsewhere abroade, whereby God gaue witnesse vnto it, that the religion which of auncient time had bene taught in this land, (though for a time

time it had bene eclipſed and darkened, and then began euery where thorough the power of God to be renewed againe,) that that I ſay was in deede the holy worde and ſeruice of God, and the true doctrine of the Prophetes and Apoſtles: they agreed with all obedience vnto God ſo to acknowledg it, and as Aſa and Darius (though not with any thing like ſeueritie of puniſhment) cõmaunded it to be receaued and embraced by all the ſubiects of this ſtate & kingdom. We depend not therefore vpon a temporall lawe for matter of religion, but both the lawe and we vpon the eternall law and worde of God. But this iniurie muſt be done to the high ſtate of this noble lande, that theſe men may be admitted to diſpute. Therefore, here he falleth in againe to the mention of a diſputation, and reneweth the petition of his fellowes, for it promiſing largely, *that if ſuch indifferent triall may be graunted betweene the learned of both ſides, as they demaund for their inſtruction and due reformation in iudgement, if they erre the matter perhaps may ſoone be ended.* Would to God they deſired it for their inſtruction, and reformation in iudgement, if they did, there is enough alreadie writtẽ

for their iust cause of satisfaction, or if not, they may be satisfied by writing. But when they haue all graunted that they desire, though they were cõuicted to erre, is there no more hope of their obediẽce to God & to her Maiestie, but that, *Then perhaps they will be reformed*? If there were the feare of God in them, they ought without all peraduenture to yeeld themselues obedient to the voice of God, to bewaile with cõpunction of hart & remorse of conscience the superstition & idolatrie they haue liued in hitherto, and abused the world withall, & blesse the day wherein the Lord of glorie may appeare vnto them. But such is their wilful obstinacy, that notwithstãding they were as mightely conuicted and confounded, as were the Iewes by Apollos and by the Apostle, yet perhaps they would erre still, and go on in their wilfulnesse to their vtter confusion and ruine *If they be denied disputation, then they remaine for their beleefe as before, yet good and duetifull Subiectes*. But this implyeth a manifest and necessarie contradiction. For if they remaine still obedient to the Pope, who curseth thẽ if they acknowledge the Queene to be the lawfull Prince by obedienc of her lawes, then

Act. 18.28

Againe of disputation.

then is it not poſsible they ſhould be good ſubiectes. For a good ſubiect doeth willingly obey her Maieſties godlie lawes, and acknowledge her lawfull authoritie ouer them. Which they denying to do (as they are bound vppon the Popes curſe) it can in no ſort ſtande together, that they can keepe their Romiſh fayth, and their obedience to her Maieſtie: two ſuch maiſters as God, and Mammon, the Lieutenaunt of Chriſt, and of Antichriſt, can no man ſerue, but he muſt forſake the one, and folow the other, he muſt cleaue to the one, and deny the other. *Mat. 6*

There followeth proofe, for the equitie of their former demaunde, which is, that they *deſire to be ſatiſfied in one onely point, that is vvhen the articles of their difference from vs, came into the church, and by vvhom they vvere rebuked?* Which iſſue, that he would ſo faine ioine with vs, he cõfirmeth to be reaſonable, by the antiquitie of the true religion, and the comming in of the falſe. Of the firſt he ſayth, that which is graunted on both partes, that the religion taught by Chriſt and his Apoſtles, is the true religiõ. Herupon he inferreth that the falſe is later & entred in ſince, which I alſo *An iſſue demaunded.*

graunt. It remaineth therefore to be tried, whether entred in since. This saith he is to be shewed by noting the time of the entrance, and the author of it, with the names of such as did controll it. And this he wold proue to be the onely argument, and sufficient demonstratiō in these causes, by two kindes of proofe, & first by reason. Wherein he esteemeth it strong, that there cannot rise a false religion, the Church standing possessed of a true one, but that some companie or particular man should rebuke it. This reason I say is not strong to prooue that he bringeth it for, that is, that no false doctrine can rise without contradiction of some. I graunt in open and apparaunt errours, this may hold, but not in all, namely in such, as creepe into the Church by hypocrisie, of which sort is this heretical false worship of Popery. For thus the Apostle teacheth, forewarning that the misterie of iniquite began euen then to worke. Which is therfore called a mystery of iniquity, becausse the iniquity of it was not manifest, but should be then discouered, when Antichrist should exalt himselfe to sit in the tēple of God, & bost himselfas God. Wher by it appeareth that the Apostle sheweth, that

Answere to his argumentes proued necessary by reason.

that as a building is not ſeene, while the worke is vnder the earth, but onely when it ſheweth aboue the groũd: likewiſe there was a time when this Synagog of Sathan was in building, but the ſtones of the foũdatiõ of it being laid very deepe, it was long before it appeared or was to be diſcerned aboue the earth. Our Sauiour Chriſt giueeth warning, that there ſhoulde come that falſly would chalenge the name of Chriſt and his Apoſtles vnto them, who ſhoulde be able by their lying ſignes & wonders, to deceiue, if it were poſsible, euen the elect. In the parable of tares he ſaith, that the houſebandman being a ſleepe, the enemie came & ſowed tares in the night. Which notwithſtanding that no man diſcerned in the night, nor could tell who had done it, yet when the ſpring came forward, ſure they were that that was not of the good ſeede that was ſowne in the field by their Maiſter, but tares. Therefore though they could not diſcerne thẽ, nor knewe not any enemy that firſt had entred into the field to ſow tares in it, yet when they were ſpronge vp, they knew the tares to be tares, and becauſe their Maiſters ſeede that was ſowne was good, the ſeruauntes were aſſured that

the enemie which is Satan had sowne thē, though they knew not by what hand and instrumēt, nor at what hower of the night he had sowne them. Euen so in this case, while men feared no such daunger, the Enemie sowed these heresies in the Church, which for a time after were not to be discerned, till this euill seede was growne, and came to shewe it selfe aboue the grounde. Which being now sprōg vp, cā we not be sure that tares are tares, & heresies heresies, exeept we be able to tell when, and who did sow them? It is enough for vs to know that our Masters seede was perfit & good, whatsoeuer elſe cōmeth vp with it that is not of the seede, we are sure it is a stinking weede, or a vile graine, fitter for beasts, thē for men: and not the fine wheate, the fruit of the precious seede of our Master. This doctrine of our Sauiour Christ was this precious seede, as he expoūdeth it. Whatsoeuer therfor groweth vp with it, though for a season it can not be discerned, yet if after it discouereth it selfe not to be agreeable to the sounde and wholsome doctrine of Christ, but a wicked heresie, and the cursed fruite of a naughty seede: though we cā neither tell by whom, nor at what time the

the enemie did ſow it, yet ſure we are, it is hereticall, and hath bene ſowne ſince the time that our Maſter ſowed his field with good Seede. Therefore, his reaſon can not proue the iſſue to be reaſonable: much leſſe doth his experiẽce, his ſecond proofe herein. Which is to be vnderſtood as the reaſon before, of open errors which ſhew thẽſelues at the firſt manifeſtly contrary to the holy doctrine of the church. As for his examples, by hudling vp together the Proteſtant, Puritane, and Family, as if they were all alike, it is but the heate of his cholericke ſtomacke. For al the world knoweth, how far the true profeſſors of the Goſpell, are from the execrable hereſies of the Family. Which ſprõg vp in the time of their deteinig of the worlde in captiuity, and yet which of them euer once rebuked or controlled it by word or writing? But now the light hath diſcouered it, ſhall the light be ſaid to haue brought it forth, or ſhall it not now be rebuked, becauſe none of the pretẽded Catholicks, haue rebuked it? let thẽ be their iudges. Cõcerning the Puritane, if he meane ſuch as thinke themſelues pure and free from ſinne, they are all one with the Family, & farre more like them who boaſt

By experience.

of their own iustice, thē they are to vs, who deny our owne righteousnes, that we may haue the righteousnes of Christ, which is by faith. If he meane such as desire to haue the state of the Church, yet free from their disorders and confusions, & more neerely reformed to the ordinance of our Sauiour Christ, & the example of the Apostles, & other churches so reformed in many other places, professing the same Gospel with vs: then I thinke euery good Protestant and Professour is a Puritane, and fewe that are therwise minded, except it be such, to whō the corruptiōs they haue left behind them, and we haue not yet cast out after them, be glorious & gainefull. But for the purpose, they are here alledged, these exāples make nothing for him. If they reproued vs, it was not because they were able iustly to charge vs, but because we discouered their shame to the worlde, because we detected their heresies against God & their conspiracies against Princes & people. If any professor of the Gospell haue reproued the Family, (as they in deede haue bene confuted by vs, when these mē neglected the matter) he might easely do it, the Gospell clerely discouering the errour, and his reward is with

with God. And if any for ſeeking a further reformation by orderly meanes haue bene reproued, the reprouer, and the reproued haue both their iudge, who will giue to euery one according to his deedes. Thus thē it appeareth to be no reſonable iſſue which they offer, that except we can tell the times and authors of their ſundry hereſies, that we ſhoulde acknoledge them of the Apoſtles. It is enough for vs, that we know hereſie to be hereſie, and that by the word of God. But if they will in deede ioyne a reaſonable iſſue with vs, we offer them one far more reaſonable then this. Let them ſhew out of the authenticke writinges of Chriſt and his Apoſtles, the poincts they vary frō vs in, (as we vndertake & by Gods grace are able to performe of ours) that they are contained & left in them. Theſe writinges are perfect, exact and incorrupt: What do they ſeeke vncertaine ſtories, and demaund for recordes not to be had or found, and refuſe theſe, the onely ſufficient and authenticall. He boaſteth a Goliaes boaſt, to ſhew al the poinctes wherin we differ from thē, their parentes, their cradle, the calculation of the time of their birth. Which I meruell not at, for our Sauiour Chriſt and his

Apostles are authours of them, they were laid with him in his cradle, and published first in his time by himselfe, and then after by his Apostles. So that as of a noble childe borne of knowne and honorable parents, it is no hard matter to point out, both the parentes and time of the natiuitie of their religion: but as of a base sonne of a common harlot no man can tell the father: so their Romish superstition, being the base issue of the whore of Babilon: no maruell though we cā not tel whoit was that begot it. That harlot hath had so many louers, as it is not easie for her selfe to tel who was father of her sondry bastards. Yet though neither their father nor time of birth beknowen, is it therfore to be concluded that they are right & noble borne? nothing lesse. But any other parents & authours of our faith, thē our Sauiour Christ & his Apostles, neither he, nor al the sons of *Romulus* at *Rome*, nor of *Remus* at *Rhemes*, shal euer be able to shew. They may easily shew by whose blessed ministery, the Lorde of late hath restored vnto vs his Gospell againe, as it was easie in *Iosias* time, to say that the booke of the law was found in *Iosias* time, the thirteene yeare of his reigne by *Helchia* the

Heb. 2.

priest:

prieſt: which was no preiudice to the law. For if it had not bene foũd till of late, whẽ the Goſpell (according to the truth of it) was founde: yet had it bene neuertheleſſe the lawe of God, and that moſt holy and auncient lawe, which had bene giuen ſometimes by the miniſterie of *Moſes*. So likewiſe they may name, in what Kinges daies, what yeare of his reigne, Luther begane to diſcouer the abhomination of the Popes indulgences, and after, both he & others reſtored to vs againe, after a lõg apoſtaſie & time of darknes, the knowledge of the truth: yet were they no authours of it, no more then *Helchia* of the law, but *Moſes* of the law, and Chriſt of the Goſpell which they preached, and other authours ſhall they neuer be able to ſhewe. But for their Romiſh faith, we wil ioyne this iſſue with them, to ſhewe it is not of Chriſt, nor of his Apoſtles. Further alſo, notwithſtanding that they & others who haue ruled the world, haue waſted al the recordes of many auncient writers, that we can not haue the writinges of all that did controlle them: & that in ſome few hũdred yeares in the beginning, their faith crept in by litle and little, by ſoft and ſlowe paces, and that

with great hypocrisie that it could not be well discouered, & therefore not easily cõtrolled for such time: yet will we shew, that whẽ the building & seede appeared aboue the ground, the seruaunts of God discouered Antichrists Sinagoge and his tares, & haue freely complained to the Lorde against it. The reason why it is hard to discouer the authours and times of the seuerall pointes of this popish heresie are these. First, it entered not into the Church all at once, but in sundry ages declined from the truth of the Gospell, till it came to this ful apostasie, wherein it hath bene now some hundred yeares. The degrees of which declination were so small at the beginning that they were not easily to be spied. For as the grasse and wheate grow as we reade in the Gospell, yet no man can discerne the growing of it, or see how much of it shooteth vp in a day: so likewise doe the tares. A man may wel discerne them when they are growne, but while they are growing, it is not easie to discerne. Secondly, the hypocriticall shew that these beginninges of declination caried with them, was a great meanes to deceiue the world. For if it be not easie to knowe the wolfe in a sheepes

Reasons why this offence is not to be ioyned.

skinne, nor the Beaſt in his ſhewe of two hornes like a lãbe, nor the Angell of darkneſſe when he transformeth him ſelfe like to an Aungell of light: ſo moſt of all this hath place in litle and ſmall beginninges of ſuperſtition, couered and clothed with a ſhew of good deuotion. For theſe and ſuch like cauſes, the ancient Fathers within the firſt foure or fiue hundred yeares, tooke no great heede to the litle and ſmall beginninges, that were then layd of this miſterie of iniquitie. Further alſo, thoſe times were exerciſed greatly in ſtriuing with maine heretickes, ſeeking to ouerturne openly the groundes and foundations of our faith, concerning the two natures and vnitie of the perſon of Chriſt Ieſu. They had to ſtriue with Ebion, Cerinthus, Arius, Eutiches, Eunomius Neſtorius, and after with the Donatiſtes, Pelagians, and many other, who euidently & manifeſtly, ſought the ſubuerſion of the chiefe groundes of Chriſtianitie. Wherefore, hauing to deale with many open enemies, and ſome of great abilitie to hurt the Church, for ſpeciall giftes of knowledge and eloquence, they ſet them ſelues, as there was great cauſe they ſhould, to reſiſt

the forcible violence of such mightie enemies: whereby it was scarse possible for those worthy and learned fathers to take heede to the small degrees of superstition, that by litle and litle so subtilly and hypocritically crept into the Church. Besides this, if any of them did discerne the soft sliding away from true religion and deuotion into superstition, yet sure they neuer feared the issue would haue bene such, as experience hath taught vs. And if they gaue any token of their dislike hereof, the wastes and confusions of the world since that time haue bene such, as it may be well enough, that some of them reproued more, then can nowe be shewed by any workes that are extant. There were many worthy and famous men which wrote infinite volumes, of whom now litle remaineth, & of some nothing but their names. Origen wrote exceding much, yet there remaineth now litle in comparison of that he wrote, and that which remaineth, is so corrupted, that it nothing aunswereth the famous report of learning, which Origen had in the Church in his time. To this may be added that the Bishop of Rome by meanes of the Romane Emperours which were Monarches

ches of the world, with whō they were in credit, had the meanes to deface & aboliſh all writinges, rolles, and recordes, which might hinder the growing of their ſuperſtitions. And that this is no vaine ſurmiſe of a thing that might be, it appeareth that they were ſo diligent to doe it, as there was nothing ſo authenticke and reuerend, that for their purpoſe they were not ready to corrupt and falſifie. What was more reuerend in Auſtens time then the famous councell of Nice, & the Canons agreed of by the Fathers, aſſembled togeather in that reuerend Conſiſtory and Synode, yet the Biſhop of Rome corrupted and falſified a Canon of that Councell, to lay the founda tions of the Primacie, which they pretended vnto, ouer all Churches. For ſo the ſtory reporteth, that Fauſtine the Biſhoppe of Romes Legate or deputie, alleadged a Canon for the ſupremacie, which being after diligently ſought for by Auſten and the reſt of the Fathers, was foūd to be corrupted, & ſo they wrote vnto the Biſhop. Which foule act to corrupt the Canons of ſo reuerend a Counſell, and to ſeeke to abuſe therby the chiefeſt & worthyeſt ſeruaunts of God in thoſe dayes and beſt able

to discouer their falshood, doeth euidently that in other writinges, which should neuer come to like examination and triall, they would make small conscience of like corruptions, so they might serue their turnes. Further, the credit they obtained in the Church by some good Bishoppes of Rome in the beginning and constant martyres of Christ, together with the power and authoritie which they had gotten of the Emperours, was a great meanes wherby those which succeded in their places, but not in their pietie and holy profession, could not so easily and openly be discouered, as that the time of their beginning to fall away, and their secret proceeding and growing forwarde shoulde be openly controlled. Which we may see in the declinations and conuersions of common wealthes. For the lawfull gouernment of Kings, or of a senate of Princes, or of the states of a land, after an equall and iust regiment of some yeares, either of purpose, or through the weakenesse of mans nature which is not able to maintaine things lōg in any perfect state, may decline in time to a tyranny or confusion. Yet if the wheele of such a state be not turned with any sud-

daine

daine violēt motion, but ſoftly and in many yeares, and almoſt without any noyſe, then I ſay that in a certaine periode of time the lawfull and iuſt regiment will be chaūged in deede into an vnlawful gouerment: but yet while it is a turning, eſpecially in the beginning when the motions are leaſt, and hardeſt to be diſcerned, no man almoſt can be able to ſay when this wheele was firſt moued, or whoſe hande firſte beganne to turne it. And this ſhall yet be harder if ſuch as haue fineſt ſenſes to diſcerne, euen of the moſt ſtill and inſenſible motions, vpon their diſcouering of them, be charged and condemned as traitours to the ſtate. For by this meanes, others which perceiue no ſenſible alteration, are greatly hindred to diſcerne of their exact and exquiſite iudgement, and thinke rather that they were deceiued,& worthely executed for ſome treaſon againſt their countrie. Whereas notwithſtanding after when the motion groweth more forcible and violent, euery meane wit will be able to diſcerne it, and in the ende, no man ſo blind nor dull, but muſt needes perceiue it. And ſuch hath bene the conuerſion of the Church of *Rome*. In the time

of the Apostle *Paules* preaching in it (for of *Peters* being there we haue no certaine ground in the scriptures) the state of the Church, both for doctrine and discipline, was perfect, and such, as the Lorde Iesu him selfe had appointed. After his time it continued in good state while it was vnder persecution euen to *Constantines* time, yet so, that euen then the wheele began to turne. And though the motions were so easie and still, as all men perceiued them not, yet some of exquisite iudgement, did discerne in it, a slyding forwardes to this superstition and tyranny. Amongest whō *Ireneus* noted *Victor*, in the question of the day to be kept for Easterday, to haue bene to peremptory, and to take too much vppon him to excommunicate the East Churches for it, the matter being in it selfe indifferent, and *Victor* hauing no authoritie ouer those Churches. After, when it had peace and rest from persecution, the motions grew faster and swifter. For thē it beganne to seeke for wealth, and after wealth, taking occasion by the honour of the place being thē the seate of the Empire, began to affect some like preeminence in the Church, and to draw as it were in that

Church

Church the image of the Empire. Wher-
of, though the rough-draught was imper-
fect, and a ſhadow of lines not eaſie to be
diſcerned, yet after the cole, came the
penſill, and the colours, till at the laſt,
the whole image of the Empire was to
be ſeene in the ſtate of the Church. In
which time fell out the falſification of the
Canons of the Councel of *Nice*, reproued
by *Auſten* and all the fathers of that Coun-
ſell. Which libertie of theirs, and the free
eſtate of other churches, as coũterwheeles,
ſo checked his courſe, that it could not go
faſt forward, till by the authoritie of *Pho-
cas*, was obtained the name of vniuer-
ſall Biſhoppe. Which being once obtai-
ned, within a while after, it grewe to be
ſuch, as all were declared hereticks, which
ſhoulde ſpeake againſt it. And then the
wheele was violently carried to this apo-
ſtaſie from the truth of the Goſpell, and
as the motions were more ſenſible, ſo
more there were which perceiued it and
ſpake againſt it. But notwithſtanding all
the difficulties which might hinder this
purpoſe, it appeareth for all the ſecreſie,
ſubtletie, hypocriſie, authoritie, force and
cunning, whereby they ſought to hide

their wickednesse from the worlde, yet by the grace of God, the beginners and authours of certaine of the degrees of this mysticall iniquitie are to be discouered. Concerning the rest, we vndertake to proue, that what time or by whom soeuer they were brought in, that they were not taught by Christ nor his Apostles, nor in their time, which is our immoueable grounde where one we builde, that at what time, or by whom so euer they beganne, they are not to be allowed nor receiued. Maister *Iewvell* of reuerend memorie, did vndertake and performe against them, that seuen & twentie pointes, wherin they differ from vs and the primatiue Church, whensoeuer after they were brought in, yet were not knowen, nor taught in the Church for six hundred yeares after Christ. Amongest which this is one which he nameth of the real presence, and consequently their Masse, which is another. For their Masse can not stande without a reall presence. And if neither in the time of Christ, nor six hundred yeares after, they can proue them to haue bene receiued, to what purpose is it to aske when they began let them rather shewe

vs

vs when they began, and proue that ſo manie points as haue bene offered them, were receaued in ſo manie ſundrie ages & times of the Church. Which if they can not do, then let thē acknowledge their iuſt cauſe of ſatisfaction, and their wilfull obſtinacy againſt the truth. But to ſatisfie him further in the particulars he hath ſet downe, I ſay firſt, touching the queſtion of the reall preſence, it began to be moued after the dayes of *Charles* the great, in the raigne of *Charls* his neuew. At what time *Bertram*, an excellent clarke, wrote a large volume of it, and proued the words of the Supper, were to be vnderſtood in a miſterie and figure, and not really. After whom, *Paſchaſius* began to write for the vnderſtanding of the wordes of a reall preſence. And after them both, *Bertrams* iudgment was maintained by *Berengarius*, and the French churches: & the opinion of *Paſcaſius* by *Lanfranc* & others. Thus diuerſlie was this controuerſie handled, till the Laterane councell defined of it, which yet the French churches, eſpecially of *Anion* and *Tours*, for a long time yealded not vnto. Of this errour thus eſtabliſhed (as it commeth to paſſe, that one errour giueth occaſion of another) roſe a

new queſtion & controuerſie of tranſſubſtantiation, which was maruellouſlie increaſed by the Canoniſts and ſchoolemen, till at the laſt, to make vp their impietie, *Innocentius* the thirde, made tranſſubſtantion the thirteenth article of the creede. As for the authors of the ſundry peeces of their Maſſe, I referre him to *Platina* and their owne ſchoolemen, who name the authors of the *Sanctus*, *Introitus*, collectes and other the ſeuerall parts and peeces of it. By whom he may ſee, that their maſſe was not brought to the forme it hath now, till *Gregories* time, who gaue in a manner that faſhion and forme, which it hath at this preſent.

He reckeneth here ſixe other pointes, and firſt theſe three, Purgatorie, prayer for the dead, and interceſsion of Sainctes. Whereof it is a maruaile, how the third can agree with the two former. For if they be in Purgatorie and neede our prayers, why ſhould we pray to them, and ſeeke for their interceſsion. But for the time of the beginning of thoſe opinions, I denie that any of them were vniuerſallie taught, beleeued & practiſed in the Church of anie auncient time. I graunt in deede, ſome

some learned men following their owne peculiar opinion wrote of these questions long ago. Yet not so long, as the aduersary would haue vs beleeue. But such their particular iudgement I deny to haue bene the generall faith and practise of the Church at such time. Of prayer for the dead, wee reade not in the most ancient Fathers. For the prayers which are mẽcioned in them, were ouer, and not for the dead, and were prayers of thãksgiuing for thir faithfull departure, and not any request for helping of thẽ. Soone after indeede it crept in, but *Aërius* & some other reprouing of it, tho the corruption of the time preuailed against them. That the dead pray for vs, before *Origens* time, no man taught, and yet he reporteth it, not as the publique faith of the Church, but as an opinion of an auncient maister of his, of whom he heard it, whose authoritie drew some of the other Fathers after into that opinion.

But of inuocation of Saincts, there is no example in *Origine*, *Chrysostom*, *Athanasius*, *Tertullian*, *Austen*, nor *Ierome*. Nay about the four hundred & seuenty yeare after that, a bishop of *Antioch* was condẽned for an heretik amõgst other points for this,

that he maintained the blessed Virgin was to be praied vnto, as *Nicephorus* reporteth. Therefore it appeareth that these opinions came not from Christ, nor so manie hundred yeares after, as hath bene declared, which is more then we neede to shewe: it being sufficiēt that they can not be proued to be of Christ.

For Purgatorie, it appeareth, to haue come from the Egyptians, and the olde Greeke poets, of whom *Plato* receaued it, and afterward *Virgill*, & diuers of the heathen philosophers and poets. Whereof some after receauing the faith of Christ, began to moue question of that which they had believed in paganisme. As *Clement* of *Alexandria* did, which after *Origen* and *Ierome* sought by allegoricall expositions of the Scriptures to confirme. But *Austine* examining the seuerall points that *Origine* and his followers had set downe of Purgatorie, did plainely and truly confute sundry of the braunches of that opinion, and so shaketh the credit of the other, as he sheweth they haue no certaine foūdation in the Scripture. But this Purgatorie of *Origine* was flatlie condemned by the fift generall Councell. Whereby it appeareth there were

were many that controlled this heathniſh fancie.

For the reſt, of their doctrine of ſaluatiõ by workes, & grace inherent, it is the late diuinity of their ſcholemen, & vnknowen to all antiquitie, which in ſuch ſenſe ſpake not of merit and of grace.

For the number of Sacraments, the auncientes vſing the worde not in ſo ſtraite a ſenſe manie times as wee do nowe in this queſtion, diuerſlie recken them, but none that keepeth preciſely their account, to recken all their ſeuen for Sacraments, and neither more nor leſſe. Thus then he may vnderſtand for his ſatisfaction in theſe points, (& the like might be ſhewed in their worſhipping of images, the Communion in one kinde, and of diuerſe of the reſt) that which he required, at what time and by whõ, they were brought into the church. Wherin alſo, he may ſee in ſundry of thẽ, who oppoſed thẽ ſelues to the proceedinges of their Church. Whereof if he deſire to ſee yet more, he may reade that *Illiricus* hath written expreſly, and largely of this argument. Who ſheweth that ſometimes, all the Churches of Fraunce, ſometime the Churches of the Eaſt, ſometime the Chur-

ches of *Affrike*, and in them diuerse reuerend Fathers and famous clarkes, as *Policarpus*, *Ireneus*, *Austen*, and sundrie others, opposed them selues to this mistery of iniquitie, then working in the Church of Rome. To whose large discourse, leauing him for further satisfaction in this matter, I proceede nowe to that which remayneth. Which because in effect it is nothing, but a complaint of extreame dealing with thē, which I haue answered before, & a request to your HH, for a mitigation of it (which your Honours wisedomes are to consider of) I haue not much to aunswere to it: yet brieflie I haue thought good to touch the reasons for which he wold perswade their cause to be worthy more fauour. Which I call God to witnesse, I do not here, nor in any part of this answere, of anie malice and hatred to them. For I acknowledge them for our countrimen and bretheren in the flesh, and would be glad my life might be giuen for them, to bring them to the true knowledge of God in Christ, & to the saluation of their soules. But my purpose herein, is faithfullye to discharge some part of my duetie to almighty God, and to her excellent Maiestie, and your Honours

in

in maintayning to my ſmall power, this moſt holy and honorable quarrell of God againſt his enemies, and thereby ſtrengthning, as much as lieth in me, the right hand of a holie iuſtice, armed of God, with a puniſhing ſworde, againſt all euill doers, and eſpeciallie ſuch, as withdrawinge of their duetifull obedience from their gracious and natural Prince, giue it to a forreiner, & as refuſing obſtinatelie to ſerue God with vs, and followinge after Idolles, ſeeke alſo to ſeduce the ſimple with all their endeuour, to fall into the ſame deſtruction with them. He complaineth of great extremities with tragicall ſpeeches, as if the like rigour had neuer beene hearde of in the worlde that they ſuffer, onelie, as he ſaith, for their conſcience ſake. But I haue ſhewed afore, and am againe to put the gentle reader in minde, that for their Romiſh fayth, no one in all the time of her Highnes happie raigne, hath bene touched at all in his bodie. For treaſon indeede, whereby they denie their obedience to her Highneſſe, and acknowledge themſelues ſubiectes to the Byſhop of Rome in manie and moſt waighтie caſes, and for ſeducing other to like diſobedience: ſome

of them haue bene exacted according to the auncient lawes of this lande, without anie extraordinarie extremitie, nay rather with fauor in case of high treason. And yet of this sort the epistle of the persecution in England, wherunto he referreth him selfe for proofe hereof, mentioneth onely three pretended Catholiques, that haue bene so executed. In deede since, some more vpon like reason, their cause being first iudicially heard at the kings bench, and other her highnesse courts orderly proceeded in according to the course of the lawe and iustice in such case, being found guilty of hye treason, receaued like execution. And this is the greatest extremitie which they can complaine of to this day. But he denieth that anie one act, worde, or thought was found in them of treason. Wherein he is conuicted of manifest vntruth both by so many as were officers of her maiesties iustice vpon them, and by their owne confessions, as well of other matter, as also of reconciling of diuers her highnesse subiects to the Pope, as it appeareth by that hath bin published hereof by authority. Wherby they acknowledge the Popes most vniust sentence against her Highnesse as lawfull,

full, and draw her Maieſties ſubiects from her obedience: which the law of this land hath declared to be high treaſon againſt her Highnes royall crowne and dignitie. Neither is it here enough, to ſay that they do it in conſcience of their religion, for in anie good conſcience they can not do it, the Biſhop of Rome by the worde of God hauing no more to do in England, then anie minſter in Englād, hath to do in *Rome*. And if without the word of God they wil be caried in ſuch a courſe, as can not ſtand in anie trueth of religion or ſound pollicie, with the ſafetie of the ſtate, and ſecuritie of our moſt lawfull Soueraigne, our whole Common wealth, and countrey, ſhould they crie out as if extreme crueltie were executed vpon them, if their excuſe of a pretenſed conſcience be not taken for a ſufficient aunſwere? Theſe cries and complaintes might worthely haue bene made by the poore faithfull people of *Merindall* and of the valley of *Angrogne*, and the reſt, when the Popes executioners waſted and deſtroyed ſeuen townes of theirs. Alſo by our brethren in Queene Maries dayes, which were burnt by doſens together in a fire. Likewiſe, by our brethren cruellie

without anie forme or processe of iustice, murdred and slaine in the late butcheries and massacres of France. Then was it time to haue shewed cõpasion, but the bowels of Christ were not in them. Then was a time to haue shewed pitie, but their mercilesse harts were voide of grace and mercie. They were filled with gall, and bitternesse, no fire was hote inough for thẽ, no sword was sharp enough. The honourable & the common was all one to them, the learned and vnlearned, the reuerend age and the comely youth, the man and the womã, the father and the sonne, the mother & the babe borne out of time, which they murdered as soone as he was borne by their sauage and barbarous crueltie. These cry yet behind the altar against them. *O Lord, vvhẽ vvilt thou reuenge our bloud*, and the Lord will not refuse to heare them, and reuenge their cause vpon their bloudie enemies in the day of his wrath. Another reason is alleadged of the fauour they finde in the Indies, and vnder the Turke: which I haue aunswered before, and answere here again, that neither do they suffer that doctrine and practise of their religion, which they hold in these partes, neither if they did, are Chri-

Chriſtian Princes to rule their Subiectes by the examples of Turkes and heathen, but by the lawe of God. Who hath giuen to them this commaundement to be obſerued in all their dominion, that neither any man, nor his children, nor ſeruaunts, that neither home borne, nor ſtraungers be ſuffered to prophane his Sabboth, and to pollute his holy ſeruice: leſt the reſt of the people of the land learne of them, and ſo the wrath of God come ſuddenly vpon vs, for being acceſſaries to idolatrie. As for the tolleration of the Iewes, whoſoeuer they be, that ſuffer the exerciſe of their religion, with the blaſphemies they commonly vſe againſt Chriſt, make them ſelues guiltie of al their wickedneſſe, which the Lord keepe this lande from, as well as from the abhomination of the maſſe. But they maye remember that their holie Father can tollerate the blaſphemie of the Iewes, and the filthineſſe of all the Curteſains and Stewes, and take a yearelie rent of them for it, and for no reſpect will allowe the exerciſe of our moſt holy religion, either in his own dominions, or whereſoeuer he may preuaile againſt vs, but by all meanes ſeeke to burne all the profeſ-

sours of it to ashes, and to shed their bloud as water to runne downe the streetes. Further, if no Protestant Prince elsewhere haue executed any of these Catholiques for religion, as he confesseth: no more hath any for that cause bene put to death with vs, as I haue shewed alreadie. Which being so, that neuer any professing the Gospell, put any of them to death for meere matter of their conscience, let the Lord iudge the wicked seruant by his own mouth. Now, for the barbarous crueltie and most sauage immanitie vsed by them against vs, wee haue shewed againe, that patience towards them hitherto, as we haue not touched the life of anie one of thē. But if the Catholikes had practised rebellions and treasons in the dominions of other Princes professing the Gospell as they haue done here with vs, no doubt but they should haue found the same reward of their wickednesse that they haue done here.

For our doctrine, it is vtterly vntrue that anie of the churches professing the Gospel, or this of England vnder persecution, did euer thinke it vnlawfull to put to death a rebell and a traytour. Nay, it hath bene alwayes taught in all the reformed Churches,

ches, that both they, and alſo obſtinate hereticks (amongſt whō they haue alwayes accounted and do ſtil account all obſtinate and wilfull ſpreaders of the Romiſh fayth, ſet down by the Coūcel of Trent) are moſt worthy of death: that as it is in the Lawe, the falſe Prophet and the ſeducing Idolater, may be taken from amongeſt vs, that all Iſraell may heare and feare and not dare to commit the like. We acknowledge in deede, fayth to be the gifte of God, which commeth by the preaching of the Goſpell by Miniſters ſent by the commaundement of God: but we do not therefore thinke it vnlawfull for the Magiſtrate to execute the Lordes iuſt vengeance vpon the obſtinate heretickes and ſeducinge Idolaters. Repentaunce and holineſſe of life is alſo the gifte of God, and commeth by the ſame meanes, & yet the Magiſtrate not onelie in a good conſcience may, but in duetie to God ought, as he will aunſwere it to him that ſhall iudge the quick & the dead, draw out the Lordes ſworde, of execution iuſtice and vengeaunce againſt all ill doers to wound and to kill according to the qualities of the offence. So likewiſe ought he in this caſe. And though conſcience and re- *Deut.13*

ligiõ, be not put in by tormẽts, yet may one as Austen also confesseth, hauing his obstinacy chastened by the authority of the magistrate, be stirred vp to consider more seriouslie of the course he held, and by such occasion growing to a deeper examination of the cause, through the grace of God attaine to the true faith. And if they should not, yet is not the punishment in vaine. For by it many, which otherwise by a dissolute lenitie would be encouraged with impunitie, and follow the same wicked wayes, are better aduised and kept from destruction: else were it in vaine said, which I haue alleadged before, take away the euill one frõ amongst you, that all Israell may heare and feare, and not dare to do the like.

But still he standeth vppon their cause, vrging it to be vnworthie such extremitie: and why so? Because our Fathers haue bene as guiltie herein as they, hauing professed the same auncient religion that they do nowe. But what is heare in this reason that might not serue all heathen men before the preaching of the Apostles amõgst them, and most of them yet to this day. If there were now any kingdome amongest them reformed according to the Gpspel, &

some

ſome ſhould ſtill maintaine their auncient idolatrie, and pleade for them ſelues that they are no more guilty then their fathers, and the fathers of their magiſtrates had bin before them? were this a ſufficiēt cauſe why they ſhould be exempted from puniſhmēt? If our fathers were deceaued by them, it ſtandeth vs their children and poſteritie much the more in hād to take heed of their damnable wayes & doctrine. It is more thē we cā anſwer that our fathers haue ſinned: it were wiſedome therefore that we tooke heed we ad not ſinne to ſinne. Thoſe were the times which the Lord regarded not in reſpect of vouchſafing them this exceeding fauor of the true knowledge of the Goſpel, but now he hath viſited vs from aboue, & calleth all men to repentaunce. Which gracious goodneſſe of God towarde this time, it were fitter for thē to acknowledge, and receaue with thankeſgiuing, then thus to obſtinate them ſelues, to fill vp the meaſure of their Fathers iniquitie: that all the idolatrie that hath bene ſince the worſhipping of the golden Calfe at mount Horeb, may be brought vpon thē. Haue they forgotten that it is written, *To day if ye vvill heare his voyce, harden not your hartes, as*

your fathers did in the vvilderneſſe, vvho tempted & prouoked God, till he ſvvare they ſhould not enter into his reſt.

Againe he returneth to the taking away of that effect, which this iuſtice pretendeth to worke, affirming vppon the wordes of Gamaliell, that thoſe men which of meere zeale, as he ſaith, after the Apoſtles manner, are come amongſt vs, to endaunger thē ſelues to maintaine the faith, can not be made deſiſt if their councell be of God. But I ſay their counſell can not be of God, becauſe the fayth they ſeeke to maintaine is againſt God, as giuing to idolls the honour of him, of whome it is ſayed, *Thou ſhalt vvorship the Lorde thy God, and him onely ſhalt thou ſerue*: and againſt his annointed, as ſetting vp many ſauiours, and many mediators, wheras it is ſayed, *there is ſaluation in no other*, and, *if any man ſinne vve haue an aduocate vvith the Father, vvho is Ieſus Chriſt the righteous, he is the propitiatiō for our ſinnes*. Further I ſay they runne, and are not ſent of God, who ſendeth not any now adayes after the Apoſtles maner to preach in all the worlde. Their miniſterie was neceſſarie for a time, that the voyce of the Lorde might be heard in all coaſtes, and the

the ſounde of it to the ende of the earth. But now that the world hath heard it, their miniſterie is ceaſed, and the Lorde calleth by their doctrine, and the miniſtery of Paſtors and teachers of ſeuerall Congregations. Therefore, well might an vnskilfull ſouldier be father to theſe Ieſuites, that knewe not what he did. For, if he had vnderſtood any thing of the worde of God, he ſhould haue knowen that there is nowe no ſuch calling which they may profeſſe, without more ſpeciall warrant then they haue any. Therefore *Gamaliell*, that honorable councellour and Senator being their iudge, they muſt needes deſiſt, and all their purpoſes come to naught, becauſe they are not of God.

Your Lorſhippes honorable meanes, which hath releeued ſtraungers, giueth him hope that they may alſo finde ſome comforte of the ſame. Which I doubt not but if they were as neere in faith, and the communion of Sainctes, as theſe ſtrangers are, but they ſhould vndoubtedly finde at your houours handes. But if they that are of Dauids counſell, and ſit at his table, lift vp their heeles againſt him, a ſtraunger that feareth God, without all compariſon,

is more deepely to taſt of your Lordſhips honorable ſuccour & comfort, then ſuch a one, though he be borne & bred at home. Now againe, what the effects of theſe your Lordſhips proceedings may be: which for a farewell is diuerſly exaggerated: firſt in this life, and then in the life to come. In this life they muſt needs he ſaith (to ſpeake plainely;) *bee ſubiect to horror, obloquie, grudge, hatred, diuerſe breaches, and moſt daungerous vvoundes, as all extremities are vvont to be, and after that it can vvorke no eſtimation, loue, or ſecuritie, to your poſteritie.* Is this a ductifull ſpeach of a ſuppliant vppon his knees, as he pretendeth to bee before your honourable aſſembly, or agreeth this well with his often proteſtations of reuerence and duetie? But the Lorde that hath hitherto bleſſed your Honours, notwithſtanding the curſe of their chiefe curſers: I doubt not but if your Honours ſhal yet further endeuour to ſerue the Lord in the ſincere aduauncing of his truth, and the iuſt puniſhment of his enemies, according to the great and honourable ſeruice he hath called you vnto, but that the ſame Lord, whom you ſhall ſo ſerue, will turne away all theſe threats of hatred & wounds,

in

in your owne perſonnes, and your poſte-ritie, from your Honours and your noble children, vpon an idolatrous and bloudie generation that know him not, nor feare his name. Therfore, as our Sauiour Chriſt ſpeaketh in a like caſe, when it was tolde him, that Herod threatned to kill him, this Fox is to remember that there are twelue houres in the day, wherin who ſo walketh can take no hurt. Your Honours & all that profeſſe the trueth, walke vnder the ſhadow and protection of the higheſt, who hath numbred the heares of your head, and without his will not one of them ſhall fall vnto the ground. They which receaue the trueth, are to ſerue God in their ſundrie callings, to the maintaynaunce of it in honour and diſhonour, in wealth and wo, in life and death. If there fall out anie diſhonour, it can not be like the ſhame of the croſſe of Chriſt, if any woundes, not like thoſe pretious woundes, which he offered his holie body vnto for your ſakes. Such diſhonor ſhal be exceedingly recompenſed with a wayghtie crowne of glorie, ſuch woundes are the wounds of Chriſt, which the Apoſtle more boaſteth of (with a holy boaſt) then euer did ſoldiour of the woũds

he had in the fielde, for the defence of his Prince and Country, and ſuch woundes ſhalbe healed againe: yea, ſuch death ſhall be turned to a happy and euerlaſting life. Therfore, my humble praier to God for al your honorable Lordſhips is, that it may pleaſe him to fortifie, and ſtrengthen your noble harts, to continue and proceede forward in this moſt holy courſe, to the aduauncing dayly of the truth of the Goſpell, and the rooting out of Antichriſtianitie, deſpiſing all the threates, plattes, and practiſes of the aduerſarie, with aſſurance that the watchman of Iſraell ſleepeth not. If his eyes be open ouer all Iſraell night and day to turne away all dangers from them, how carefull and vigilant an eye doeth he keepe ouer Ieruſalem, and moſt of all watchfull and iealous is he ouer the houſe and friendes of Dauid. In the life to come he ſuppoſeth the traitors worthely executed, and other recuſantes impriſoned, ſhall be made equal to thoſe who haue done this iuſtice vppon them, and that then all their paines ſhall be aſſwaged, their teares wyped away, their racked partes reſetled, and they receued to euerlaſting peace & glory. This I graunt ſhall in that day be performed

med to thoſe, which ſuffer in Gods cauſe, and for bearing witneſſe to our Sauiour and the truth of his Goſpell. For ſo are we taught by our Sauiour him ſelfe, that he that leeſeth his life for him, ſhall finde it, by receiuing in the world to come life euerlaſting. Therefore, I nothing doubt, but through the grace of God do ſtedfaſtly beleeue, that in that day, all our worthy fathers & brethren, the noble hoſt of Martyrs, & true ſouldiers of Chriſt Ieſu, which haue ſuffered both in former times and in theſe latter dayes elſewhere, & here in Englande in the time of their moſt cruell and bloody raigne, both ſuffered for the true profeſsion of the Goſpell of Chriſt, and ſhalbe raiſed againe in that day to raigne with him in glory. Then vndoubtedly, though they were burnt to aſhes or ſlaine with the murdring ſworde, or howſoeuer openly or ſecretly deſtroyed, the Lord wil reſtore their bodies vnto them againe. Then the aſhes, which the bones were burnt vnto, and are carefully layed vp by the Lorde in his treaſurie, by the power whereby he is able to do all thinges, ſhall be reſtored to their former nature and be made bones againe. Then according to the

vision of Ezechiell, euery bone shall come and ioyne it selfe againe to the bone wherwith it is to be ioyned, the sinewes shall come vpon the bones, the flesh shall couer the sinewes, & the breath of life shalbe breathed into thē. So they whom they thought they had confounded for euer, shall stand vpon their feete againe, as a triūphant & victorious host ouer al their enemies. With the least of which the Saincts of God, in whom the Lord will be marueilous at his cōming, not the proudest of the aduersaries of the Gospell shalbe equall as he boasteth: but in trembling & in feare shall stād before thē, who shall assist the great Iudge in his high court, according as it is said, you shall iudge the Angels. Therefore, let them not boast them selues of a vaine hope, for certainly there is no peace for the wicked saith the Lord. To trauel & tormēt thē (as he obiecteth) there is no man taketh any pleasure in it. God forbid we should feede our eyes with the miserable spectable of their executiō, or our harts in any their suffrings. We are so farre from it by the grace of God, that if we enioy any thing that is good, we wish as good parte of it to them as to our selues. Especially being vouchsafed that hye

fauour

fauour of God to beleeue in Chriſt accor-
ding to the truth of the Goſpell, and there-
by to liue thorowe the ſame grace in the
feare of his name, ſeruing him and our bre-
thren with all our power in a happie aſſu-
rance of the forgiueneſſe of our ſinnes, & a
bleſſed hope & expectation of the glory of
God to be made manifeſt in vs, as in his
ſonnes at the glorious comming of Chriſt,
with thouſands of his mighty Angels: we
wiſh them the like precioufe faith together
with vs, and the ſame vndoubted and vn-
moueable hope of the life to come. Wher-
in, as through the ſame gracious promis of
God in Chriſt, we are aſſured by the ſacred
truth of his Goſpell, to haue our part of the
hidden Manna, & of the tree of life, which
is in the middeſt of the Paradiſe of God: ſo
we deſire with all our hartes, (if it be ſo
good in his eyes who is onely wiſe, onely
mercifull, & only holy) that they may haue
their part of that Manna, that tree of life, &
that new wine of a heauenly grape, reioy-
ſing the hart of God and man, together
with vs (as the Lord ſpeaketh in the Goſ-
pell,) eating and drinking at the heauenlie
table, and that wee may altogether raigne
with Chriſt in his kingdome for euer. As

for the benefites of this life, I woulde to God their offences hindered them not, to enioye them aswell as we. If the Lorde haue giuen vs a good lande, as he hath in deede, and plentifull of all good commodities of this life, we wish they were partakers of thē all together with vs. We take no pleasure in their banishment abroade, our countrie is their countrie, our peace is their peace, our libertie theirs. We can well afford them, & that with ioy, roome emongest vs, yea, preferments and places of any good and honorable seruice in the Church or Common wealth, according to their worthinesse and abilitie to deale in them. Therefore, as Iuda sometimes exhorted Israell, so we exhort them.

2 Chron. 30 6. 7. 8. 9. *6 Ye children of Israell, turne againe vn to the Lord God of Abraham, Izaack and Israell, and he vvill returne to the remnant that are escaped of you, out of the handes of the kinges of Ashur.*

7 And be ye not like your fathers, and like your brethern, vvhich trespassed against the Lorde God of their fathers: and therefore he made them desolate, as ye see.

8 Be not ye nowv stifnecked like your fathers, but giue the hande to the Lorde, and come

com into his ſanctuarie, vvhich he hath ſanctified for euer, and ſerue the Lord your God, and the fiercenesſe of his vvrath ſhall turne avvay from you.

9 *For if ye returne vnto the Lord, your brethren and your children ſhall finde mercie before them that led them captiues, and they ſhall retourne vnto this lande: for the Lord your God is gracious and merciſull, and vvill not turne avvay his face from you, if ye conuert vnto him.*

When the Prodigall ſonne had waſted his fathers goodes with harlots in a ſtraunge countrey, & being in pouertie & need, longed after his fathers houſe againe, he aduiſed to returne, to humble him ſelfe to his father: and ſay, father I haue ſinned againſt heauen and againſt thee, and am no more worthie to be called thy ſonne, make me but as one of thine hired ſeruantes: and his father receaued him with a great feaſt at his owne table, with a noiſe of muſicke and with all ioy. So we aſſure our ſelues vpon the merciful nature of our ſoueraign Ladie, whom God hath made to be a mother in Iſraell, that they ſhould be graciouſlie & louingly receaued, if they would knowe their owne miſerie, and loth their

spirituall fornications with the whoore of Babilon, vpon whom they spend and wast what giftes so euer God hath bestowed vpon them. Let them be ashamed of their feeding of the draffe of mennes inuentions, who maye feede with their brethren at home on the word of God, as of the finest of the Wheate: let them at the last begin to long after the Lordes house and Table againe, which they haue so despised. Let them come and fall downe before her excellent Maiestie, and say: wee haue sinned against God, and against your Highnesse, and are not worthie to be accounted as subiects, make vs but as seruaunts in the lande. Then no doubt but her graciouse hart will melt ouer them, and her Highnesse will receaue them againe with ioye. And whereas they lay all the blame vpon vs, which are their brethren, (if they so returne) we will be so farre from enuying it, that with the Angelles of God we will most willinglie and cherefullie reioyce at their conuersion, returning home againe to God our heauenly Father: when hee which was lost shall be found, and the sonne which was dead shall be restored to life againe. Lo the malice, that we, whom they

they call their aduerſaries, and ſay, to be alwayes at the Magiſtrates elbowes, to ſtirre them vp againſt them, do beare vnto them, God being witneſſe to our conſciences, that we wiſh all this good vnto them.

But to conclude, if they ſhall continue their wilfull obſtinate courſe to ſubuert the Goſpell of God, and all the profeſſours of it, as much as may lye in them, euen to the Nobilitie and to Princes, to Kings and Queenes, without reſpect of anie: If they will needes beſtowe their wittes, their riches, their fauour with men, to aduaunce their execrable Idolatrie and falſe worſhip: If there be no remedie, but they will haue their parte in the ſinnes of the whore of Babilon, in her Idolatrie, and in the bloud of the Saincts wbich ſhe hath ſhed, as if it had bene but water, in all the parts of the worlde: then are they to knowe, that the Lorde will confound all their deuiſes againſt his trueth, and his ſeruauntes, that ſincerelye and zealouſlie profeſſe it: and make ſo manie of them as will needes haue their portion in the ſinnes of Babilon, to be alſo partakers of her plagues. Let them aſſure them ſelues, as S. Iohn

hath prophesied in his Reuelation, that Babilon shall fall and rise vp no more, there shall be no more light seene in her: the voice of ioy shall be no more heard in her. The Apples which her soule lusted after, shall be taken from her: all her fatte things and all her pompous thinges shall be taken away, and found no more in her. And because the cup of inchauntmentes, wherewith she hath poysoned the worlde, and made dronke the dwellers of it, and inchaunted the kinges of the earth withall, is in her hande, and because the bloud of the Prophetes and Saincts of God is vpon her: therefore shall her bloud be shed againe. The Beast with his false Prophet, which wrought wonders before him shall be cast into the lake of fire, and the rest shall be slaine with the sword which commeth out of the Lordes mouth, and all the foules shall be filled full with their flesh. Then shall they which haue washed their garmentes in the bloud of the Lamb, haue all teares wiped from their eyes, and be receaued to euerlasting glorie. So Idolatrie and all the wicked maintayners of it shall perish, and the word of God with the true professours of it shall remaine for euer.

uer. Then ſhall be fulfilled that which is written: the graſſe withereth, and the flower fadeth away, but the worde of the Lord abideeh for euer, which word is this that is preached vnto you.

FINIS.